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REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 1st April 1916.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st October 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	" Banhi " (P) ..	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	" Alaukik Rahasya " (P) ...	Calcutta	Monthly	Kshirod Prasad Vidya binod, Brahmin ; age 56 years.	700
3	" At-Islam " (P) ...	Do.	Do.	Akram Kham ...	500
4	" Aloohana " (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	" Ananda " (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	" Ananda Sangit Patrika " (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 45 years.	200
7	" Antapur " (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	" Archana " (P) ...	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	" Arghya " (P) ...	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	" Aryya Kayastha Pratibha " (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	" Avasar " (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	" Ayurveda Bikas " (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	" Baidya Sammilani " (P) ...	Do.	Do.	Bikrampore, Ambastha Sammilani.	1,000
14	" Baidya Sanjivani (P) ...	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	" Baishnava Samaj " (P) ...	Do.	Bi-monthly	Surendra Mohan Adhikary ...	500
16	" Baisya Patrika " (P) ...	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	" Balak " (P) ...	Calcutta	Do.	J. M. B. Duncan ...	5,500
18	" Bamabodhini Patrika " (P) ...	Do.	Do.	Sukumar Dutt, Brahmo ; age 43 years.	700
19	" Bangabandhu " (P) ...	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 57 years.	150
20	" Bangal Mahila " (P) ...	.....	Do.	Abinash Ch. Sarbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	" Bangali " (N) ...	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji; Brahmin ; age 69 years.	4,000
22	" Bangaratna " (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	" Bangavasi " (N) ...	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	" Bankura Darpan " (N) ...	Bankura	Do.	Rama Nath Mukherji ; age 54 years	453
25	" Barisal Hitalishi " (N)	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
26	" Basumati " (N) ...	Calcutta	... Weekly	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000
27	" Bandha Bandhu " (P) ...	Do.	... Monthly	Sriman Puruananda Swami, age 32 years.	750
28	" Bhakti " (P) ...	Howrah	... Do.	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
29	" Bharat Laxmi " (P) ...	Calcutta	... Do.	Rabha Nath De, Subarnabanik ; age about 35 years.	1,000
30	" Bharati " (P) ...	Do.	... Do.	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
31	" Bharatmabila " ...	Dacca	... Do.	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
32	" Bhisak Darpan " (P) ...	Calcutta	... Do.	Rai Sahib Giris Chandra Bagchi ...	250
33	" Bharatbarsha " (P) ...	Do.	... Do.	Amulya Charan Ghosh Vidyabhushan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	" Bidushak " (P) ...	Do.	... Do.	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
35	" Bijnan " (P) ...	Do.	... Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
36	" Bikrampur " (P) ...	Mymensingh	... Quarterly	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
37	" Birbhum Varta " (N) ...	Suri	... Weekly	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
38	" Birbhumi " (P) ...	Calcutta	... Monthly	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
39	" Birbhum Vasi " (N) ...	Rampur Hat	... Weekly	Tara Sundar Mukherji ...	700
40	" Brahman Samaj " (P) ...	Calcutta	... Do.	Pandit Basanta Kumar Tarkandhi ...	1,000
41	" Brahma Vadi " (P) ...	Barisal	... Monthly	Manamohan Chakravarti, Brahmo ; age 52 years.	660
42	" Brahma Vidya " (P) ...	Calcutta	... Do.	Rai Purnendu Narayan Singh Bahadur and Harendra Nath Dutta, Hindu, Kayastha.	850
43	" Burdwan Sanjivani " (N).	Burdwan	... Weekly	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
44	" Byabasay O Banijya " (P) ...	Calcutta	... Monthly	Sachindra Prasad Basu, Brahmo ; age 57 years.	900
45	" Chabbis Pargana Vartavaha " (N).	Bhawanipur	... Weekly	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
46	" Charu Mihir " (N) ...	Mymensingh	... Do.	Vaikantha Nath Sen, Hindu, Kayastha ; age 48 years.	800
47	" Chhatra " (P) ...	Dacca	... Monthly	Sesibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
48	" Chikitsa Prakas " (P) ...	Nadia	... Do.	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
49	" Chikitsa Sampriti " (P) ...	Calcutta	... Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	" Chikitsa Tatva Vijnan " (P) ...	Do.	... Do.	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
51	" Chinsura Vartavaha " (N).	Chinsura	... Weekly	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
52	" Dainik Chandrika " (N).	Calcutta	... Daily except on Thursdays.	Panchowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
53	" <i>Dalpik Basumati</i> " (N)	Calcutta	... Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
54	" <i>Dacca Prakas</i> " (N)	Dacca	... Weekly	Sasi Bhushan Biswas, Hindu, Kayastha.	800
55	" <i>Darsak</i> " (N)	Calcutta	... Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
56	" <i>Dharma-o-Karma</i> " (P)	Do.	... Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	" <i>Dharma Tatva</i> " (P)	Do.	... Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
58	" <i>Dharma Pracharak</i> " (P)	Do.	... Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 52 years.	2,000
59	" <i>Diamond Harbour Hitaishi</i> " (N)	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
60	" <i>Dhruba</i> " (P)	Ditto	... Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
61	" <i>Education Gazette</i> " (N)	Chinsura	... Weekly	Kumuddeo Mukherji, Brahmin ; age 25 years.	1,500
62	" <i>Faridpur Hitaishi</i> " (N)	Faridpur	... Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
63	" <i>Galpa Lahari</i> " (P)	Calcutta	... Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
64	" <i>Gambhira</i> " (P)	Malda	... Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	800
65	" <i>Gaud-duta</i> " (N)	Do.	... Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	" <i>Grihaastha</i> " (P)	Calcutta	... Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
67	" <i>Hakim</i> " (P)	Do.	... Do.	Masihar Rahaman, Muhammadan ; age 32 years.	500
68	" <i>Sri Gauranga Sevaka</i> " (P)	Murshidabad	... Do.	Lalit Mohan Banerji, Hindu, Brahmin ; age 57 years.	600
69	" <i>Hare School Magazine</i> " (P)	Calcutta	... Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
70	" <i>Hindu Ranjika</i> " (N)	Rajshahi	... Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
71	" <i>Hindu Sakhā</i> " (P)	Hooghly	... Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	" <i>Hitavadi</i> " (N)	Calcutta	... Weekly	Chandrapada Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
73	" <i>Islam-Rabi</i> " (N)	Mymensingh	... Do.	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
74	" <i>Jagat-Jyoti</i> " (P)	Calcutta	... Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
75	" <i>Jagaran</i> " (N)	Bagerhat	... Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	" <i>Jahannabi</i> " (P)	Calcutta	... Monthly	Sudhakrsta Bagchi, Hindu, Brahmin ; age 31 years.	600
77	" <i>Jangipur Samoad</i> " (N)	Murshidabad	... Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
78	" <i>Janmabhumi</i> " (P)	Calcutta	... Do.	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali</i> —continued.				
79	" <i>Jasohar</i> " (N) ...	Jessore	... Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	" <i>Jubak</i> " (P) ...	Santipur	... Monthly	Jnananda Pramanik, Brahmo ; age 40 years.	800
81	" <i>Jugi-Sammilani</i> " (P) ...	Comilla	... Do.	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
82	" <i>Jyoti</i> " (N) ...	Chittagong	... Weekly	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
83	" <i>Kajer-Loke</i> " (P) ...	Calcutta	... Monthly	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
84	" <i>Katyani</i> " (N) ...	Magura	... Weekly	Bisweswar Mukherji, Brahmin ; age 50 years.	300
85	" <i>Kangal</i> " (P) ...	Calcutta	... Monthly	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
86	" <i>Kanika</i> " (P) ...	Murshidabad	... Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	" <i>Karmakar Bandhu</i> " (P) ...	Calcutta	... Do.	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
88	" <i>Kasipur-Nibasi</i> " (N) ...	Barisal	... Weekly	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
89	" <i>Kayastha Patrika</i> " (P) ...	Calcutta	... Monthly	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
90	" <i>Khulnavasi</i> " (N) ...	Khulna	... Weekly	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
91	" <i>Krishak</i> " (P) ...	Calcutta	... Monthly	Nikunja Bahari Datta, Kayastha ; age 41 years.	1,000
92	" <i>Krishna Samvad</i> " (P) ...	Dacca	... Do.	Nishi Kanta Ghosh ; age about 35 years.	1,000
93	" <i>Kshristya Bandhav</i> " (P) ...	Calcutta	... Do.	Mathura Nath Nath, Christian ; age about 51 years.	500
94	" <i>Kushadaha</i> " (P) ...	Do.	... Do.	Jagindra Nath Kundu, Brahma ; age 37 years.	500
95	" <i>Mahajan Bandhu</i> " (P) ...	Do.	... Do.	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
96	" <i>Mahila</i> " (P) ...	Do.	... Do.	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
97	" <i>Mahila Bandhav</i> " (P) ...	Do.	... Do.	Miss K. Blair ; age 60 years ...	500
98	" <i>Mahishya Mahila</i> " (P) ...	Nadia	... Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibartha.	300
99	" <i>Mahisya Samaj</i> " (P) ...	Do.	... Do.	Narendra Nath Das, Hindu, Kaivarta	1,200
100	" <i>Mahisya-Surhid</i> " (P) ...	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
101	" <i>Malancha</i> " (P) ...	Calcutta	... Do.	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
102	" <i>Malda Samachar</i> " (N) ...	Malda	... Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
103	" <i>Manasi</i> " (P) ...	Calcutta	... Do.	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
104	" <i>Mandarmala</i> " ...	Do.	... Do.	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400
105	" <i>Marmabani</i> " (N) ...	Do.	... Do.	Maharaja Jagadindra Nath Ray ...	3,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
106	" <i>Medini Bandhab</i> " (N)	Midnapore	... Weekly	... Gossajindas Karan, Hindu, Satgope ; age 26 years.	500
107	" <i>Midnapore Hitaishi</i> " (N).	Do.	... Do.	... Mammatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
108	" <i>Moslem Hitaishi</i> " (N).	Calcutta	... Do.	... Sheikh Abdur Rahim and Mosammul Haque.	6,300
109	" <i>Muhammadi</i> " (N)	... Do.	... Do.	... Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000.
110	" <i>Mukul</i> " (P) ...	... Do.	... Monthly	... Hem Chandra Sarkar, Brahmo ; age 40 years.	450
111	" <i>Murshidabad Hitaishi</i> " (N).	Saidabad	... Weekly	... Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
112	" <i>Nabagraha Prasanga</i> " (P)	Mymensingh	... Monthly	.....	.....
113	" <i>Nandini</i> " (P)	... Howrah	... Issued every two months.	Ashutosh Das Gupta Mahallenabis, Hindu, Baidya ; age 32 years.	500
114	" <i>Natya Mandir</i> " (P)	... Calcutta	... Monthly	... Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
115	" <i>Narayan</i> " (P)	... Do.	... Do.	... Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
116	" <i>Nav Vanga</i> " (N)	... Chandpur	... Weekly	... Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
117	" <i>Nayak</i> " (N)	... Calcutta	... Daily	... Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	200
118	" <i>Navya Bharat</i> " (P)	Do.	... Monthly	... Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
119	" <i>Nihar</i> " (N)	... Contai	... Weekly	... Madhu Sudan Jana, Brahma ; age 55 years.	500
120	" <i>Nirjher</i> " (P) ...	... Calcutta	... Quarterly	... Srish Chandra Ray, Kayastha ; age about 50 years.	500
121	" <i>Noakhali Sammilani</i> " (N)	Noakhali Town	... Weekly	... Fazlur Rahman, Muhammadan ; age 32 years.	400
122	" <i>Pabna Hitaishi</i> " (N)	Pabna	... Do.	... Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
123	" <i>Pakshik Patrika</i> " (P)	Serampore	... Fortnightly	... Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
124	" <i>Pallivas</i> " (N)	... Kalna	... Weekly	... Sashi Bhushan Banerji, Hindu, Brahmin ; age 48 years.	300
125	" <i>Pallivarta</i> " (N)	... Bongong	... Do.	... Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
126	" <i>Pantha</i> " (P) ...	... Calcutta	... Monthly	... Rajendra Lal Mukharji.	800
127	" <i>Pataka</i> " (P) ...	... Do.	... Do.	... Hari Charan Das, Hindu, carpenter by caste.	500
128	" <i>Pataka</i> " (P) ...	... Barisal	... Quarterly	... Rev. J. D. Raw ...	500
129	" <i>Prabhini</i> "	... Do.	... Weekly	... Panchkari Banerji, Hindu, Brahmin	3,000
130	" <i>Prachar</i> " (P)	... Jayanagar	... Monthly	... Revd. G. C. Dutt, Christian ; age 48 years.	1,400
131	" <i>Praja Bandhu</i> " (N)	... Tippera	... Fortnightly	... Purna Chandra Chakraverti, Kavarta, Brahmin ; age 32 years.	210
132	" <i>Prajapati</i> " (P)	... Do.	... Monthly	... Jnanendra Nath Kumar.	1,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Prantvasi" (N)	... Netrakona	... Fortnightly	Joger Chandra Chowdhury, Brahmin	500
134	"Prasun" (N)	... Katwa	... Weekly	Banku Behari Ghosh, Hindu, Goal ; age 44 years.	715
135	"Pratijna" (N)	... Calcutta	... Do.	Jatindra Lal Mukherji, Brahmin ; age 28 years.	500
136	"Pratikar" (N)	... Berhampore	... Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
137	"Pratima" (P)	... Calcutta	... Monthly	Hari Sadhon Mukherji, Brahmin ; age 40 years.	500
138	"Prativasi" (P)	... Do.	... Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
139	"Pravasi" (P)	... Do.	... Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
140	"Priti" (P)	... Do.	... Do.	Pransankar Sep, M.A., Hindu, Baidya ; age 31 years.	300
141	"Rahasya Prakash" (P)	... Do.	... Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
142	"Rajdut" (P)	... Do.	... Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
143	"Rangpur Darpan" (N)	... Rangpur	... Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
144	"Rangpur Sahitya Parishad Patrika" (P)	Do.	... Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
145	"Ratnakar" (N)	... Asansol	... Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
146	"Rayat" (N)	... Calcutta	... Do.	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
147	"Sabuj Patra" (P)	... Do.	... Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
148	"Sahitya" (P)	... Do.	... Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
149	"Sahitya Parishad Patrika" (P)	Do.	... Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
150	"Sahitya Sanhita" (P)	... Do.	... Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
151	"Sahitya Samvad" (P)	... Howrah	... Do.	Pramatha Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
152	"Saji" (P)	... Calcutta	... Do.	Kshetra Mohan Gupta	300
153	"Samaj Bandhu" (P)	... Do.	... Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years.	450
154	"Samaj Chitra" (P)	... Dacca	... Do.	Satish Chandra Roy	300
155	"Samay" (N)	... Calcutta	... Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
156	"Sammilan" (P)	... Do.	... Quarterly	Kunja Behari Das, a barber by caste	200
157	"Sammilani" (N)	... Do.	... Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
158	"Sammilani" (P)	... Do.	... Monthly	N. J. Basu, M.A.	400
159	"Sandes" (P)	... Do.	... Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
160	"Sanjivani" (N)	... Do.	... Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
161	"Sankalpa" (P)	... Calcutta	... Monthly	... Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
162	"Sansodhini" (N)	... Chittagong	... Weekly	... Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
163	"Santosh" (P)	... Mymensingh	... Monthly	... Mohim Ch, Chakdar, Hindu, Kayastha ; age 40 years.	500
164	"Saswati" (P)	... Calcutta	... Do.	... Nikhil Nath Roy, Kayastha ; age 50 years.	500
165	"Sebak" (P)	... Dacca	... Do.	... Surendra Sasi Dutta; age 35 years ...	300
166	"Senapati" (P)	... Calcutta	... Do.	... Revd. W. Carey ; age 58 years ...	200
167	"Serampore" (N)	... Serampore	... Weekly	... Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
168	"Sisu" (P)	... Calcutta	... Monthly	... Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
169	"Saurabha" ...	... Dacca	... Do.	... Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
170	"Silpa-o-Suhitya" (P)	... Chinsura	... Do.	... Netai Chand Mukherji, Hindu, Brahmin, age 36 years.	350
171	"Siksha-o-Swasthya" (P)	... Calcutta	... Do.	... Atul Chandra Sen, M.A. B.L., Baidya ; age 40 years.	200
172	"Sikshak" (P)	... Barisal	... Do.	... Revd. W. Carey ; age 57 years ...	125
173	"Siksha Prachar" (P)	... Mymensingh	... Do.	... Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
174	"Siksha Samachar" (N)	... Dacca	... Weekly	... Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
175	"Snehamayi" (P)	... Do.	... Monthly	... Revd. A. L. Sarkar ...	700
176	"Sopan" (P)	... Do.	... Do.	... Hemendra Nath Datta, Brahmo ; age 37 years.	250
177	"Sri Nityananda Sebak" (P)	Murshidabad	... Do.	... Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
178	"Sri Baishnav Dharma Prachar" (P)	Burdwan	... Do.	... Krishna Behari Goswami, Brahmin ; age 30 years.	300
179	"Sri Sri Gauranga Sebak" (P)	Calcutta	... Do	... Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
180	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P)	Do.	... Do.	... Dr. Priya Nath Nandi, age 56 years	150
181	"Sri Sri Nitya Dharma" (P)	Kalighat	... Do.	... Satya Nath Biswas ...	300
182	"Sri Sri Vaishnava Sangini" (P)	Calcutta	... Do.	... Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
183	"SRI SRI VISHNU PRIY-o-Ananda Bazar Patrika" (N).	Do.	... Weekly	... Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
184	"Sumati" (P) ...	... Dacca	... Monthly	... Purna Chandra Ghosh, Kayastha ; age 41 years.	431
185	"Suprabhat" (P)	... Calcutta	... Do.	... Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
186	"Suraj" (N)	... Pabna	... Weekly	... Manmatha Nath Sanyal ...	500
187	"Suhrit" (P) ..	... Calcutta	... Monthly	... Hari Pada Das, B.A., Brahmo ; age 31 years.	300
188	"Suhrid" (P) ...	... Do.	... Do.	... Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Surabhi" (P) ...	Contai	Monthly	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
190	"Swarnakar Bandhav" (P) ...	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
191	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartik Chandra Bose, M.B.	4,000
192	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 33 years.	600
193	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
194	"Tapabani" (P) ...	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
195	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
196	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
197	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
198	"Theatre" (N) ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
199	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
200	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
201	"Triveni" (P) ...	Gachha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
202	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
203	"Uchchhasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
204	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
205	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
206	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
207	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
208	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
209	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
210	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
211	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
212	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
213	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
214	"Yubak" (P) ...	Do.	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
215	"Ananda Mohan College Magazine" (P) ...	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
216	"Bangavasi College Magazine" (P) ...	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600

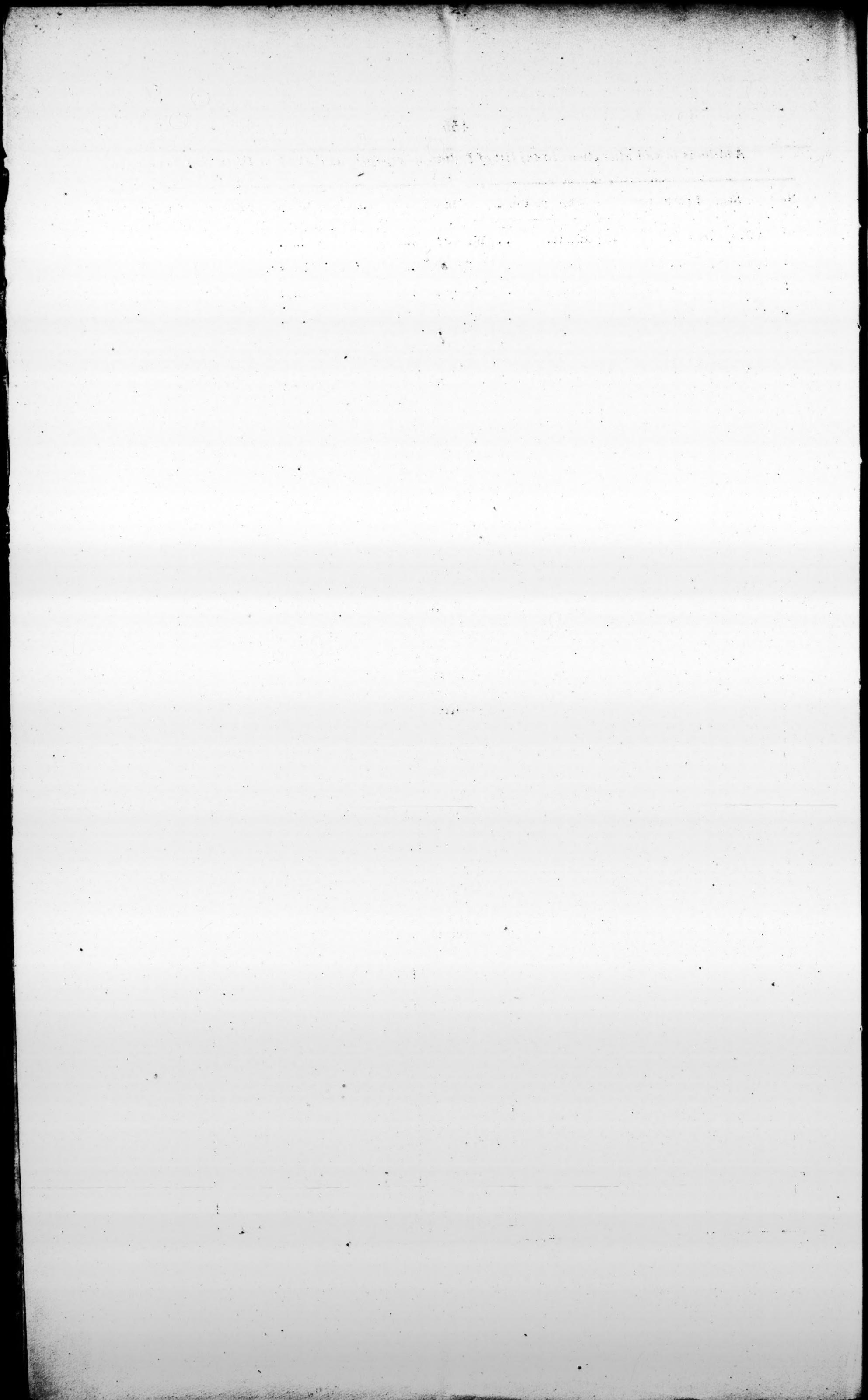
No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
215	"Commercial Advertiser" (M).	Calcutta	... Weekly ...	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250
216	"Dacca College Magazine" (P).	Dacca	... Quarterly ...	Mr. R. B. Rambantham, and Bidhubhushan Goswami, Hindu, Brahmin	500
217	"Dacca Gazette" (N)	Do.	... Weekly ...	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
218	"Dacca Review" (P)	Do.	... Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
219	"Fraternity" ...	Calcutta	... Quarterly ...	Revd. W. E. S. Holland ...	200
220	"Jagannath College Magazine" (P).	Do.	... Monthly ...	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
221	"Rajshahi College Magazine" (P).	Dacca	... Quarterly ...	Board of Professors, Rajshahi College.	300
222	"Rangpur Dikprakash" (N).	Rangpur	... Weekly ...	Pramatha Nath De ...	300
223	"Ripon College Magazine" (P).	Calcutta	... Bi-monthly ...	Sukumar Dutta, M.A., Hindu, Kayastha ; age 30 years.	2,000
224	"Sanjaya" (M)	Faridpur	... Monthly ...	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
225	"Scottish Churches College Magazine" (P).	Calcutta	... Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
226	"Tippera Guide" (N)	Comilla	... Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	300
<i>Garo.</i>					
227	"Achikni Ribeng" (P)	Calcutta	... Monthly ...	Miss E. C. Bond and W. C. Mason	550
228	"Phring Phring" (P)	Do.	... Do. ...	D. McDonald ...	400
<i>Hindi.</i>					
229	"Bharat Mitra" (M)	Calcutta	... Weekly ...	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
230	"Bir Bharat" (N)	Do.	... Do. ...	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
231	"Calcutta Samachar" (N)	Do.	... Do. ...	Amrita Lal Chakravarti, Hindu, Brahmin ; age about 60 years.	2,000
232	"Chota Nagpur Dut Patrika" (P).	Ranchi	... Monthly ...	Revd. E. H. Whitley, Christian ...	450
233	"Daily Price List" (N)	Calcutta	... Do. ...	Bhupat Ram ...	250
234	"Dainik Bharat Mitra" (N)	Do.	... Daily ...	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
235	"Daragar Daptar" (P)	Do.	... Monthly ...	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
236	"Hindi Vangavasi" (N)	Do.	... Weekly ...	Harikisan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
237	"Jaina Siddhanta Bhaskar" (P).	Do.	... Monthly ...	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	.....
238	"Manoranjan" (R)	Do.	... Do. ...	Ishwari Prasad, Sharma, Hindu, Brahmin ; age 52 years.	500
239	"Marwari" (N)	Do.	... Weekly ...	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi—concluded.</i>					
242	" Ratnakar " (P) ...	Calcutta	... Monthly	Hari Kissen Josher, Hindu, Kshatriya ; age 38 years	1,000
243	" Swastha Samachar " (P) ...	Do.	... Do.	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	450
<i>Parvatiya.</i>					
244	" Gurkha Khabar Kogat " (P)	Darjeeling	... Monthly	Revd. G. P. Pradhan, Christian ; age 62 years.	400
<i>Persian.</i>					
245	" Habilul Matin " (N) ...	Calcutta	... Weekly	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
<i>Poly-lingual.</i>					
246	" Printers' Provider " (P) ...	Calcutta	... Monthly	S. T. Jones	500
<i>Sanskrit.</i>					
247	" Vidyodaya " (P) ...	Calcutta	... Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
248	" Aryya Prabha " (P) ...	Chittagong	... Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
249	" Hindu Patrika " (P) ...	Jessore	... Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
250	" Sri Vaishnava Sevika " (P)	Calcutta	... Do.	Hari Mohan Das Thakur	400
<i>Urdu.</i>					
251	" Anwar-ul-Akhbar "	Calcutta	... Daily	Maulavi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
252	" Negare Bazm " (P) ...	Do.	... Monthly	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
253	" Refaqut " (N)* ...	Do.	... Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
254	" Durbin " (N) ...	Do.	... Do.	Mr. A. M. Suhrawardy ...	800
255	" Resalat " (N) ...	Do.	... Do.	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
256	" Resalut " (P) ...	Do.	... Monthly	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
257	" Safir " (N) ...	Do.	... Daily	Hakim Ali Hussain Safir ...	1,000
258	" Tandrsut " (P) ...	Do.	... Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
259	" Tarjoman " (N) ...	Do.	... Daily	Saiyid Ali Kumani, Mussalman ; age about 36 years.	1,000
260	" Tirmezee " (N)* ...	Do.	... Do.	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
<i>Urduya.</i>					
261	" Utkal Varta " ...	Calcutta	... Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Albalagh (N.) ...	... Calcutta	... Weekly	.....	.....
2	Iqdam (N.) ...	... Do.	... Daily	Maulvi Mohiuddin, B.A.	... .....
3	Rayat ...	... Do.	... Weekly	.....	.....
4	Adib ...	... Do	... Daily	.....	.....



II.—HOME ADMINISTRATION.

(a)—Police.

THE Adib (Calcutta) of the 27th and 28th March has long articles on the subject noted in the margin, in the course of which it deplores the prevalence of dacoity in Bengal and the participation of a large number of students in these crimes. The paper concludes by saying that no amount of police control can be effective without the co-operation of the public.

2. **The Bangavasi** (Calcutta) of the 25th March refers to the case of two police constables of Girgaon, in Bombay, who were convicted of having assaulted a shop-keeper and trying to extort money from him. In the local legislature it was stated that departmental action against the men was under contemplation. Drastic steps should be taken against such offenders.

3. **The Dainik Basumati** (Calcutta) of the 28th March invites His Excellency the Viceroy's attention to the case of three of the four discharged accused in the Benares conspiracy case, who, though the order for their discharge was issued at 11 A.M. on the 14th February, were kept in the local jail up to the afternoon, and rearrested as soon as they were released, and have been detained there ever since. Nothing is as yet known as to what the charge against them is. It is said that one of them, Rabindra Nath Sanyal, is to be prosecuted under section 110 of the Criminal Procedure Code, but the police are having the case against them repeatedly adjourned.

4. **The Hitavadi** (Calcutta) of the 24th March refers to a petition to Lord Carmichael by the mother of Hemendra Kisor Acharyya Chaudhuri, who was recently interned at Paikgacha in Khulna. She says that her son is suffering from chronic asthma and Paikgacha as well as the house in which he resides there is quite unsuited to his health. He also requires tender nursing. She therefore prays that her boy should be interned either in his home at Mymensingh or in some healthier place than Paikgacha. It is to be hoped that Lord Carmichael will look into these complaints personally without merely depending on the police and do the needful.

5. **The Dainik Basumati** (Calcutta) of the 24th March would like to know why some persons are being interned in their own villages, while others are being sent to places like Arrakan, Sandwip, the Saugor Islands, etc. The paper does not mean to question the justice of Government's action in this connection, but is desirous of the information on behalf of its several correspondents.

6. **The Hitavadi** (Calcutta) of the 24th March refers to the large number of young men and students now being interned as suspected political criminals and writes that these unhappy youths who incur the displeasure of the officials are confined in prisons without trial. Though not attired in prison garb they have to live on prison fare and be content with prison furniture. They are not allowed any opportunity of defending themselves. Others again are interned in their own homes and villages. Many students who have thus incurred the displeasure of our rulers have been compelled to give up their studies. It is useless to discuss whether treatment like this is likely to make loyal and peaceful citizens of these youths in the future.

7. **The Charu Mihir** (Mymensingh) of the 21st March regrets that, in spite of repeated representations to the local Executive about the misdeeds of the Musalman butchers of Balla, nothing has been done to put a stop to the mischief. The paper can find no reason for disbelieving the reports it is receiving in this connection and asks the authorities to enquire as to the truth of the allegation. Indeed, it is disgraceful that such diabolical acts should be committed within the British Empire. The paper publishes a letter from a correspondent, who says that Muhammad, a nephew of Nasimuddin Munshi, who is the leader of

ADIB,
Mar. 27th & 28th, 1916.

BANGAVASI,
Mar. 25th, 1916.

DAINIK BASUMATI,
Mar. 28th, 1916.

HITAVADI,
Mar. 24th, 1916.

DAINIK BASUMATI,
Mar. 24th, 1916.

HITAVADI
Mar. 24th, 1916.

CHARU MIHIR,
Mar. 21st, 1916.

the butcher community of Balla, accompanied by six or seven other butchers, entered the cowshed of one Abdul Shaikh, of Bankipratima on the night of the 28th *Falgun* last, and stole three cows, a bull and a calf and skinned them alive. They were discovered by chaukidar Ramday Namadas, who arrested Muhammad and took him to the thana with the skins; the rest of the men escaped. Some time ago, when the Subdivisional Officer of Tangail came to Balla to enquire into the allegations made against the butchers, he could not believe that such diabolical crimes could be committed; but the present crime ought to convince him of its truth. About 75,000 skins of cows and 25,000 skins of buffaloes are exported from Balla every year. Such a large number of skins do not certainly come from animals dying of natural causes or killed according to the *Korbani* rites. It is a well-known fact, says the paper, that the skin of an animal which is flayed alive fetches a higher price than one killed by *Korbani*. The paper hopes that the authorities will take effective steps to put a stop to the mischief.

MOHAMMADI.
Mar. 24th, 1916.

8. The *Mohammadi* (Calcutta) of the 24th March takes the *Nayak* severely to task for its sentimental article on the alleged sacrilege by Musalmans on the temple of Ugra Tara at Shikarpur in the Bakarganj district. The story, as related by the *Nayak*, is highly improbable and one-sided. The *Nayak* speaks of a number of "wicked Hindus" also as being the accomplices of the Musalmans. It seems from this that most probably there is some misunderstanding between the Hindus themselves over the management of the temple. What do the Musalmans care as to who manage the temple?

SADAKAT,
Mar. 28th, 1916.

9. The *Sadakat* (Calcutta) of the 28th March declares in its first issue that its object is to remove the misunderstanding which exists between Urdu papers and Government, and which has proved so disastrous to the existence of the former at this critical time. So long as this attitude continues all our efforts will be in vain. No country can progress where there is no active co-operation or mutual trust between the Government and the people. We should not overlook this fact that much of the blame for Government's want of confidence in us lies at our door. So before we can expect Government to repose trust in us we must trust ourselves. Matters would not have come to this regrettable pass if there had been unity among the Urdu papers.

(c)—*Jails.*

BASUMATI.
Mar. 25th, 1916.

10. The *Basumati* (Calcutta) of the 25th March strongly condemns the practice of whipping political prisoners in jail. Whipping of political prisoners for any offence. Recently, Ram Charan Pal, formerly editor of the *Swaraj*, was whipped in jail. Before this, Bibhuti Bhusan Sarkar, of the Alipore bomb case, and Nani Gopal Mukhopadhyay concerned in another bomb case were whipped in jail. Whipping is a barbarous punishment for political prisoners, who are respectable and educated people. People thought that after the insanity of Ullaskar Datta and the suicide of Indu Bhusan Ray, these prisoners would receive better treatment in jail, but they were mistaken. Extremely harsh treatment is as much futile in repressing crime as extremely mild treatment.

DAINIK BHARAT
MITRA.
Mar. 24th, 1916.

11. The *Dainik Bharat Mitra* (Calcutta) of the 24th March says:—
The case of the Editor of the We refrained from remarking on the case of the editor of the *Swaraj* so long as we were under the impression that Government would set matters right. But no such action has yet been taken. We draw the attention of Government to this. The editor has been sentenced to 10 years' rigorous imprisonment. The treatment which has been accorded to him in jail is very severe. He is not used to hard labour. He told the jailor that he was unable to do the task allotted to him. He did not refuse to work. The jail doctor decided that he was quite capable of doing the work. The Superintendent thereupon ordered 30 stripes to be administered to him. When, after this, he was unable to work, he was placed before the Magistrate, who increased his term of imprisonment by six months.

The paper then goes on to remark that while Indian seditionists are being treated in this way, the Boer leaders, who recently raised the standard of rebellion in South Africa, are now busy making violent speeches there. Will not the Government of India turn its attention to the case of the editor of the *Swaraj*?

(d)—*Education.*

12. The *Sabuj Patra* (Calcutta) for *Chaitra*, 1322 (B.E.), contains an article from the pen of Sir Rabindra Nath Tagore, "Government of students." under the marginally-noted heading. In this article the great writer, referring to the Presidency College affair, contends that the particular incident which occurred in that College is only an outward expression of the spirit of rebellion which has been bred in the minds of Bengali students by the haughtiness and aggressive egotism of English Professors and by the sense of injustice done to Indian Professors. Situated as all Englishmen are in India, an English Professor of a College in Bengal looks upon his Bengali student not merely as a student but also as a subject. Consequently, it becomes natural for him to lose patience for even a slight cause. He considers it his duty not only to train up Bengali youths but also to maintain the prestige of the British Raj. Besides this, he is in the habit of wounding the social and religious susceptibilities of his Indian students. Of course, it is difficult for an English Professor in India to forget that he belongs to the ruling race and that his students belong to the subject race, but it is equally natural for his Indian students to resent this treatment and sometimes give outward expression to this feeling of resentment. English rule and English education have, for more than a hundred years, been creating in the minds of the Indians a sense of self-respecting individuality which it will now be hard to destroy and the destruction of which will mean the unfulfilment of England's mission in India. The history of India has always been in a nebulous condition consisting, as it does, of the histories of different races not welded together into a homogeneous whole. It is only since the advent of Englishmen, whom we must henceforward recognise as one of the races permanently inhabiting India, and the establishment of English rule in the country that it has begun to take a definite shape. It is England's sacred task to fashion the history of India and she must not shrink from it. It is God's decree that she is required to perform. If she performs it willingly it will be a pleasant and ennobling task. If she performs it unwillingly it will be an unpleasant and tormenting burden. It, therefore, behoves all English Professors in India to build up the character of their Indian students into one of love for Englishmen. And this can only be done by subjecting them to a rule of love and not to a hard and heartless rule. The name Bengali has now-a-days become an object of abhorrence to Englishmen. This feeling towards Bengalis must be given up and a feeling of love and sympathy must be substituted in its place. If this is done, Bengali students will, on leaving the University, carry into the world a love and respect for Englishmen which will have a most far-reaching and beneficial effect on the administration and well-being of the country. If this is not done the minds of Bengalis will become embittered against Englishmen even from their College days and the relations between them and their rulers will thus become more and more strained.

SABUJ PATRA,
Chaitra, 1322, (B.E.)

13. The *Nayak* (Calcutta) of the 24th March says that the Presidency College should be opened from the 1st April instead of letting the Professors fatten like prize bantams. The paper does not think that the hot weather need stand in the way of the re-opening of the College; but even if it does, the classes may be held in the morning. Besides, if the High Court can be kept open during summer why not the Presidency College?

NAYAK.
Mar. 24th, 1916.

14. The *Nayak* (Calcutta) of the 24th March fully supports the proposal of His Excellency the Governor of Bengal being appointed Chancellor of the Calcutta University all protests from Bihar and Burma notwithstanding. The paper ridicules the remarks made by the Hon'ble Sir

NAYAK.
Mar. 24th, 1916.

The Chancellorship of the Calcutta University.

Sankaran Nair in this connection and thinks it a pity that a man who can make such a silly speech should be appointed to the high post of Education Member in supersession of Sir Ashutosh Mukherji.

BANGALI,
Mar. 25th, 1916.

15. The *Bangali* (Calcutta) of the 25th March, while glad that the Government of India have agreed to transfer the control of the University of Calcutta to the Local Government, cannot but regret that the University

should still continue under official control. Public opinion may influence the Bengal Government more than it does the Government of India, but nevertheless it is regrettable that the Universities should remain for good under official control.

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16. The *Nayak* (Calcutta) of the 24th March refers to the Sanskrit Convocation and remarks that, since nearly 10,000 students sit for the Sanskrit Title Examination, there should be a Sanskrit University to control Sanskrit education.

HITAVADI,
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17. The *Hitavadi* (Calcutta) of the 24th March writes sarcastically that the Sanskrit Board of Examiners have, of late, like the University authorities, permitted

numerous errors to creep into their examination papers, text-books, etc. Recently, the Secretary to the Board notified students who had passed its examinations that they were to attend the Sanskrit College on the 17th March to take their certificates, prizes, etc. Subsequently, the date was changed to the 28th March, but the students were not apprised of the change in time. Consequently, some of them came to Calcutta on the 17th and had to return disappointed to their homes.

ADIB,
Mar. 21st, 1916.

18. The *Adib* (Calcutta) of the 21st March, in commenting on the Vice-Chancellor's speech, says that an examination of facts and figures makes it clear that Hindus are

deriving greater benefit from Government grants for education than Moslems. In the provinces of Bengal and Bihar there are so many private Hindu Colleges that Hindus may very well do without Government Colleges. These Colleges are all staffed with Hindu Professors, who are also members of the Calcutta University Senate. The neglect of the Moslem community to make proper use of the means afforded for educational progress is responsible for the absence of Moslem representatives on, and the consequent neglect of Moslem educational interests in the deliberations of, that body. This grievance of the Moslem community cannot be redressed until Moslems acquire sufficient qualification for admission into the educational service. Since our leaders are unable to make separate arrangements for Moslem education we have naturally to fall back upon State help. In the mofussil Moslems have no College of their own. Similar conditions also obtain in Calcutta. If Government had not shown its patronage then there would have been no Bihar and Elliot Hostel in existence. In the Madrassa, formerly education was given up to the I. A. standard, but it has now been disaffiliated. Our contemporary of the *Musalman* tried its best to interest the Moslem leaders in this question but it preached to deaf ears.

MOSLEM HITAISHI.
Mar. 24th, 1916.

19. The *Moslem Hitaishi* (Calcutta) of the 24th March hopes that the Government of Bombay will grant the prayer of Bombay Musalmans for the establishment of a College, with the money granted by Sir Muhammad Yusuf, for the advancement of Musalman education.

DAINIK BASUMATI,
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20. Referring to the question of establishing vernacular medical schools, the *Dainik Basumati* (Calcutta) of the 22nd March fails to see why students of such schools should not,

as Sir Pardey Lukis thinks, be allowed to practise in towns. Medical men who have received their medical education through the medium of the vernacular are not necessarily inferior to those who have received theirs through the medium of English. The writer moreover thinks that the vernacular should be, as formerly, the medium of teaching in the Campbell Medical School, Calcutta. As for the few students who come from other Provinces to learn in the school, the authorities can easily accommodate them in the Calcutta Medical College. Again, the authorities have done wrong by

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(e)—*Local Self-Government and Municipal Administration.*

21. The *Raiyat* (Calcutta) of the 20th March speaks of the prevalence of Water scarcity in Bengal. acute scarcity of water in the Bankura, Burdwan, Hooghly, 24-Parganas, Faridpur, Nadia and other districts, and urges on the District Boards the necessity of taking timely steps for the supply of water. Unless this is done epidemics are sure to break out in a severe form.

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25. The *Hitavadi* (Calcutta) of the 24th March, while thankful that The people and the burden of taxation. Government have devised the recent extra taxation in such a way as to hit the poor masses as little as possible, cannot but ask if anybody has inquired to what extent, as a matter of fact, these poverty-stricken masses will nevertheless be affected by the new taxation.

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financial help for the promotion of the dye industry. Certain taxes have been imposed on foreign articles and exports of certain substances have been stopped. In India, however, it has been thought necessary to appoint a Royal Commission for the purpose of considering whether Indian industries require protection and the character of the industrial education that should be given to Indians. The cessation of the war is considered necessary for the purpose of settling the question whether the Government of India should be vested with similar powers to those enjoyed by Colonial Governments. People are becoming indifferent to these questions and their enthusiasm is slowly cooling down. The Government, however, is paying no attention to this point. The educated section of the Indian community fails to understand why things which have been done in England and the Colonies during the continuance of the war cannot be done in India as well.

The paper then goes on to say that it thinks that the Royal Commission will do some good. The appointment of the Commission, however, will prevent India from profiting by the cessation of the enemy's trade with India, the reason being that in the first place the preparation and publication of the Commission's report will take about a year and its deliberations another six months. After this, Government will form its policy according to its recommendations. In short, much time will elapse before any action is taken with regard to industries. The result is, therefore, quite plain. There is great doubt whether India will derive any advantage from the war which has raised the enthusiasm of the Colonies and which will confer greater independence on them. The British Ministers have in no uncertain terms referred to the future of the Colonies but they have said nothing with regard to India. The reason of this is quite apparent. The Government of India is not an independent administrative body, but is subordinate to the Secretary of State. It cannot bring to bear the same pressure on the Home Government as the Colonies can.

The journal then goes on to say that the telegrams received from Canada and Australia show that the papers there are very keen on political and industrial advantages to be secured. They do not seem to be satisfied with the pledge given by the British Government. The paper then goes on to quote from the speeches of the Premiers of Canada and Australia about the political and industrial concessions expected by those Colonies, and remarks that after reading these one can never hope for the industrial salvation of India. India cannot hope for anything till she gets financial autonomy. A living organisation is required for the purpose of agitating for it in this country and enlightening the people of England.

NAYAK,
Mar. 21st, 1916.

28. The *Nayak* (Calcutta) of the 21st March, while agreeing cordially with the principle of boycotting things German now gradually finding favour in England, points out that, in India, the English have always distrusted Indians and deprived them of their political rights. Indeed, they want to strengthen their rule in India by keeping Indian industries in a neglected condition. By preventing the development of Indian commerce and Indian national life in this way, England most foolishly injured the interests of the British Empire as a whole. A Government is strong only when it has the support of the people behind it. India, a century ago, had industries, not a hundredth part of which now exists. England foolishly killed a good many of India's useful industries like ship-building, cotton-weaving, etc. All this has happened because of England's love for Europeans in general in preference to her own Asiatic subjects. Such distrust of Indians is not wise on the part of Government. We are now dependent for all our daily necessities on foreign nations. It would not have been so if England had encouraged us to start our own industries. For lack of these industries, the whole country is now being ruined by frequent famines. Let free trade be abolished and let Indian capital be organised so as to start new industries, and the whole British Empire will be strengthened. Indians are not faithless and if Government regards them with affection they will yield up their very lives in the service of their King. It is Western influence which has spoiled them to some extent.

Indians should now be accorded the same place in the Councils of the Empire as Canada and Australia. India can never progress unless Indians are granted the full rights of British citizenship, political and commercial. We hope that Japanese trade will be shut out from India as soon as possible, otherwise, Japan may, in time, create the same trouble as Germany.

29. The *Hitavadi* (Calcutta) of the 24th March writes that if, as seems probable, free trade is to be abolished after the war, India should demand protection for herself against all outside countries. We cannot be content only with shutting out German trade. We ask for protection against English industries as well. It is very likely that that will be conceded only with the greatest reluctance. We, therefore, should make up our minds to agitate for it betimes.

30. The *Charu Mihir* (Mymensingh) of the 21st March writes :—

Protective tariff.

The way in which the new taxes have been imposed proves that Government is convinced of the dire poverty of our countrymen. This poverty can be removed only by improving our industries and trade, but so far Government does not seem to be doing anything in that direction. Free trade has enriched Germany and Austria at India's expense and killed her industries. The mischief can be remedied by having a protective tariff in India and by Government helping our industries.

31. Referring to Mr. Montagu's statement on commercial rearrangement after the war, the *Sanjivani* (Calcutta) of the 23rd March thinks that unless Government provides for a form of protection, there is no chance for new Indian industries. For, if any new industry is started under present conditions, it will be killed by foreign competition after the war.

32. The *Nayak* (Calcutta) of the 23rd March, while cordially thanking Sir William Clark and the Government of India for the recent appointment of a Commission to inquire into the question of the development of Indian industries, takes occasion to remark that it is not very partial to Commissions and Committees. During the last 30 years there have been many a Commission, from Lord Ripon's Education Commission down to Lord Islington's Commission, but what good have they done? They merely put something into the pockets of the European and Indian members of the Commissions and wasted large quantities of paper and other stationery. The public, for all the good that these Commissions have done, continue suffering from the old evils. One, therefore, naturally feels inclined to oppose Commissions as a rule.

Continuing, the paper observes : Ever since the outbreak of the present war, India has been practically free from foreign industrial competition. For the last year and a half, Germany, Austria, England, Belgium, France and Italy have not been able to send out their manufactures to this country. The strong industrial competition of Europe has now practically ceased. But how far has India profited by it? Not a bit; rather it has afforded an unlooked-for opening to Japan? And why has Japan been able to profit by this opportunity? Because Indians are incompetent, and do not know how to supply their own needs. There is no dearth of capital in India. What are really wanting are competence, education, business instinct and manliness. Will the Royal Commission be able to infuse manliness, intelligence and competence into Indians? If Sir Rajendra Nath can become a Croesus through the English firm of Messrs. Martin & Co. in spite of European competition, why cannot other Bengalis do the same? Those Indians who possess fitness, luck, intelligence and knowledge have all achieved greatness. Appreciation of merit has always been the rule with the English Government, yet 95 per cent. of the population of the country are starving. That means that these 95 per cent. are inert and lifeless and that is why they suffer.

The following things are needed if the industrial and commercial progress of the country is to be achieved :—

(1) Skilled middlemen and hawkers who will popularise goods.

HITAVADI,
Mar. 24th, 1916

CHARU MIHIR,
Mar. 21st, 1916.

SANJIVANI,
Mar. 23rd, 1916.

NAYAK,
Mar. 23rd, 1916.

But for the Marwaris, European manufactures would not command such extensive sale in this country. A class of Marwaris for indigenous goods is needed.

- (2) There must be an adequate output of products, of good finish, showy and cheap. And the supply of them must be absolutely unceasing.
- (3) It will not do to try to become suddenly rich. Petty dishonesty would be absolutely ruinous.

These three conditions must be fulfilled by means other than State help. Why has not a single match-factory in Bengal been successful? Why have the Indian Stores, the Anti-Circular Society and the Banga-Lakshmi Cotton Mill been such failures? The fact is, we must try to turn out real men in the country. Many Babus, like Surendra Nath, now decry free trade and ask for protection. Surendra Nath had always been an ardent advocate of free trade, but he has suddenly changed his views on account of his masters in England becoming Protectionists. What is wanted is neither free trade nor protection but the adoption of steps which will make real men of us. A thousand Royal Commissions cannot save an inert India which could neglect such an excellent opportunity as that afforded by the war and permit Japan to profit by it. But, of course, it would not be a bad thing to form a Commission like this, if the object be to delude the Babus and shut their mouths. Lord Hardinge apparently has found out the Babus. He knows very well how to make them dance and how to please them. No Viceroy ever before succeeded as he has in deluding the Babus into stupid acquiescence in, and support of, measures dangerous to their own interests. All praise to him and to his Councillor Sir William Clark.

BANGALI,
Mar. 22nd, 1916.

"The gods have granted but an empty boon."

33. Considering that papers like *Capital* and several well-known publications have discussed the question of improving Indian industries very fully, the *Bangali* (Calcutta) of the 22nd March cannot see any reason why a Commission should be appointed to deal with the matter. There has been, says the paper, quite enough of Commissions which have so far done absolutely no good. A Commission is appointed, takes a long time over its deliberations, writes a report, and there is an end of the matter. Sometimes the report is not published in spite of clamourings by the public, and, in fact, one is almost inclined to think that a Commission is the easiest means of "shelving" a question. The Commission just appointed will discuss what should be done to improve our industries after the war and not, as one would naturally expect, how the opportunities afforded by the present situation should be taken advantage of. Thus the boon which the gods have granted us is an empty one. We are glad, however, that the Commission will enquire into the conditions which have helped the recent spread of Japanese trade in India and enabled Japan to capture, within a few months, the whole of the Indian market which it took Germany and Austria years to get hold of. It cannot be denied that it is Government help which is at the bottom of Japan's remarkable achievement, and we hope that the Commission will take note of this fact and advise our Government accordingly.

BANGALI
Mar. 25th, 1916.

34. The *Bangali* (Calcutta) of the 25th March writes that in discussing the question of our industrial backwardness in the

Legislative Council, the Member for Commerce recently fastened the blame on ourselves, and Anglo-Indian papers who rejoice to hear us held up to obloquy, followed suit. Of course, we are to blame, in a sense. Our capitalists do not invest money in industries. Why should they, when they find a safer investment in landed property? Why should our graduates betake themselves to industries, if, by securing the favour of *Sahibs*, they can become hakims on Rs. 250 per mensem? Why should our labourers toil hard all day long, if they can secure wages amounting to 6 annas per *diem*, with their present easy-going, slip-shod methods of work? After all, the one thing we now ask for, is to pass our days in selfish ease. If we are to give up this selfish ease and betake ourselves to commercial pursuits, which bring anxieties and worry in their train, we must be impelled by a sense of personal

dignity which is now lacking in us. Indeed, at present, we are taught to forget the sense of individual self-respect and self-dependence, as moral duties. How then can we be expected earnestly to take up work which may be beneficial to the public interests? No work leading to the permanent benefit of the country is possible until the majority of the public come to be imbued with a desire not to have anything to do with work which, however, profitable to one's individual self, is disgraceful to one's country and one's nation.

35. The *Adib* (Calcutta) of the 26th March, in referring to the appointment of a Royal Commission for the purpose of investigating the industrial possibilities of India, says that it was the good fortune of India to have

ADIB,
Mar. 26th, 1916.

Royal Commission on Indian industries. come under the benign influence of British rule, which has made it its policy to consider this country as a noble trust confided to it. It has conferred many blessings on India. It has educated her. It has, by opening canals, given an impetus to agricultural improvement.

It must be admitted at the same time that in discharging their duties our administrators have not met with uniform success. They have made mistakes. But it is a fact, that British rule has revivified the dead people of India.

If it be asked whether all that was necessary for India's progress has been done, the answer must be in the negative. But praise be unto God that our administrators are quite as much alive to the various shortcomings and wants as we ourselves are. The appointment of the Royal Commission is evidence of this. It is to be hoped that after the publication of the Commission's report the Government of India will settle its policy regarding the industries of India.

36. The *Dainik Chandrika* (Calcutta) of the 22nd March writes :—

"A Commission again." We have had quite enough of Commissions, but none of them has so far done us any good.

DAINIK CHANDRIKA
Mar. 22nd, 1916.

Why, then, give us a new Commission? If our agriculture and industries are to be improved, Government should, instead of wasting a large amount of money on the Commission, devise means by which our rich men may be induced to invest money in trade. We hope that the Commission will advise Government to take steps for the manufacture in our country of articles of daily use, for nothing can be done to improve our industries without Government help.

37. The *Dainik Basumati* (Calcutta) of the 25th March refers to Sir

Ibrahim Rahamatullah's recent resolution in the Supreme Legislative Council regarding the development of Indian industries, and observes that the commercial policy of the Government of India is practically regulated by the commercial community of England, whose interests are adverse to ours. Free Trade is ruining our industries. We have plenty of raw materials, labour and some capital also; so there is no reason why India should not have large industries. What is wanted is State help in the direction of financing pioneer concerns and training skilled labour.

DAINIK BASUMATI,
Mar. 25th, 1916.

38. The *Bangali* (Calcutta) of the 23rd March expresses strong regret that the question of a Protective Tariff and of the fiscal independence of the Government of India are not among those to be considered by the new Industrial Commission to be presided over by Sir Thomas Holland. These two are, however, the most important questions in relation to industrial development. What people really want is that the information already in the possession of Government should be utilised: they feel the struggle for existence so keenly that they cannot afford to wait any longer for a new Commission to collect new information and formulate fresh proposals.

BANGALI,
Mar. 23rd, 1916.

39. The *Sanjivani* (Calcutta) of the 23rd March considers that the appointment of Sir Thomas Holland, a Geologist, as Chairman of the Commission to enquire into the means of developing industries in India, is not calculated to do much good to Indians. Government is requested to appoint Sir Ibrahim Rahamatullah, of Bombay, and Dr. P. C. Ray, of Calcutta, on the Commission. Both of them are independent and experienced men.

SANJIVANI,
Mar. 23rd, 1916.

DAINIK BHARAT
MITRA,
Mar. 23rd, 1916.

40. The *Dainik Bharat Mitra* (Calcutta) of the 23rd March writes :—
The debate in the Legislative Council on Sir

Indian industries.

Rahamatullah's resolution on Indian industries

certainly raises some hope. The complexity of the Indian industrial problem is increased by the fact that Indian and British interests are not always identical, and it will require very great exertion on the part of the Government of India to arrive at a satisfactory solution. It is highly interesting to note that although the sympathy of that Government is with us, it is unable to do much for us in the matter.

No reforms are possible in this direction without financial independence. It is a matter for regret that India alone in the British Empire does not enjoy this independence. So long as a Government does not get this control it cannot be called a Government at all. The paper then declares its agreement with the opinions expressed by Sir William Clark, especially with that to the effect that the industrial salvation of India cannot be worked out by Protection alone.

BANGALI,
Mar. 24th, 1916.

41. The *Bangali* (Calcutta) of the 24th March does not fully endorse the
views expressed by Sir William Clark in connec-
tion with Sir Ibrahim Rahamatullah's resolution

Ibid.

and observes :—

Until the people of India get full scope to exercise their capabilities, the problem of improving the country's industries and removing its poverty will never be solved. External influences may tend to hinder the growth of our industries, but do not let anything internal hamper it.

BASUMATI,
Mar. 25th, 1916.

42. The *Basumati* (Calcutta) of the 25th March commends the appoint-
ment of the Industries Commission and says that
much good will be done by it if its enquiries are
conducted with an eye to Indian interests.

BANGALI,
Mar. 21st, 1916.

43. The *Bangali* (Calcutta) of the 21st March, writing on the decay of
the sugar industry of Bengal under the marginally-
noted heading, says that the policy of free trade is

to some extent responsible for it. The paper is, however, glad that the Government of India have at last realised the fact that the industries of this country can never thrive without a protective tariff. The duty imposed on imported sugar has not come even a day too soon and, indeed, would have done much good if it had been imposed 15 or 20 years ago. Almost all the old sugar factories in Bengal have ceased to exist, and the few that still remain are in a moribund condition and should be revived if Bengal is to get her old industry back again.

DAINIK BHARAT
MITRA,
Mar. 22nd, 1916.

44. The *Dainik Bharat Mitra* (Calcutta) of the 22nd March says :—
It is highly gratifying to find that the Secre-
tary of State has accepted the recommendation
made by Lord Hardinge in regard to the abolition of the pernicious system
of indentured labour, but all the same our readers ought to remember that this
system has not yet been abolished. The Home Government has asked the Gov-
ernment of India to maintain the system till new laws about Indian emigra-
tion are framed in consultation with the Colonial Governments. We do not
want that the Colonies should be consulted in this matter. But all the same
we should be prepared to obey the orders of the British Government.

RESALAT,
Mar. 26th, 1916.

The services rendered by Lord Hardinge in this connection will be grate-
fully remembered by Indians for ever.

NAYAK,
Mar. 24th, 1916.

45. The *Resalat* (Calcutta) of the 26th March expresses its gratification
at the proposed abolition of the indenture system,
Ibid. and says that it is one of the memorable events of
Lord Hardinge's régime in India. The paper also dwells on the various evils
of this system.

46. The *Nayak* (Calcutta) of the 24th March heartily thanks the Gov-
ernment of India for their promise to abolish
“The Indian cooly.” the indentured labour system and thereby save
many poor Indians from the miseries they suffer, when, driven by want of food,
they emigrate to foreign countries as coolies.

47. The *Calcutta Samachar* (Calcutta) of the 22nd March is gratified at the prospect of the abolition of the indentured labour system as foreshadowed in Lord Hardinge's speeches. It asks the Government of India to press the matter on the Home Government and bring about a speedy abolition of this baneful system which has added to the many misfortunes to which India was already subject. The paper then dilates on the many evils wrought by the indenture system. The paper then goes on to express its gratefulness for the sympathy shown by Lord Hardinge in this matter.

CALCUTTA SAMACHAR
Mar. 22nd, 1916.

48. The *Bangavasi* (Calcutta) of the 25th March most heartily thanks Lord Hardinge for abolishing the system of indentured labour. India will never forget His Excellency's kindness. No Viceroy since Lord Ripon's time has so sincerely loved Indians as he.

BANGAVASI
Mar. 25th, 1916.

49. The *Bangali* (Calcutta) of the 21st March thanks the Government of India for accepting Pandit Madan Mohan Malaviya's resolution regarding indentured labour, but at the same time asks it to see that the people of India are given free admission into all parts of the British Empire, a right which, as the subjects of His Majesty the King-Emperor, they fully deserve in spite of their black skin.

BANGALI
Mar. 21st, 1916.

50. The *Hitavadi* (Calcutta) of the 24th March most cordially thanks Lord Hardinge for agreeing to abolish the system of indentured labour.

HITAVADI
Mar. 24th, 1916.

51. The *Englishman*, writes the *Basumati* (Calcutta) of the 25th March, has tried to show by quoting a few passages from Messrs. Macneil and Chimman Lal's report, that indentured coolies are financially very well off. If so, why should they commit suicide in large numbers? Does the *Englishman* forget how in coal mines and cotton mills in England English women and boys acting as labourers used to be cruelly treated by their masters?

BASUMATI
Mar. 25th, 1916.

52. The *Sadakat* (Calcutta) of the 28th March says that the abolition of the indenture system is a memorable event of Lord Hardinge's régime. By its abolition the Government of India has not only removed an ugly blot on the fair name of British justice but has also raised the dignity of Indians.

SADAKAT
Mar. 28th, 1916.

53. The *Dainik Bharat Mitra* (Calcutta) of the 28th March publishes an eulogistic review of Lord Hardinge's administration, and remarks that all Hindi-speaking people should feel sad at the departure of Lord Hardinge from India.

DAINIK BHARAT
MITRA
Mar. 28th, 1916.

54. The *Bangali* (Calcutta) of the 23rd March writes that India will ever remember with gratitude the spirit of conciliation which Lord Hardinge introduced into the administration. He has shown real kingly virtues and has thus been a true representative of the King-Emperor. He sympathised with India's hopes and aspirations and he recognised that India could not remain unaffected by world forces which were at work outside. He sought to rule India in consonance with the growing spirit of patriotism and self-respect visible among Indians. History will record in letters of gold how, in one of the most stormy periods of Indian history, he rode the tempest with a measure of success which could hardly fall to the lot of a lesser man. His constant aim was to elevate India to the status of a true partner of the Empire.

BANGALI
Mar. 23rd, 1916.

55. Referring to Lord Hardinge's impending retirement, the *Dainik Basumati* (Calcutta) of the 27th March fails to find any justification for the high praise which is being bestowed upon His Excellency by some of his admirers. So far Lord Hardinge has done nothing for which he may be called a great Viceroy, but rather the removal of the capital to Delhi, the creation of the province of Bihar and Orissa and the scheme for establishing Universities at Dacca and Patna have only made him unpopular. He has done nothing towards satisfying the aspirations of educated Indians, nor has he in any way helped the development of Indian industries. His protest against the ill-treatment of Indians in South Africa will not earn him very great credit, for his predecessors also did the same.

DAINIK BASUMATI
Mar. 27th, 1916.

The paper also takes exception to His Excellency's remarks on the presence of anarchism in Bengal and his attack on the people of this province. He does not certainly think that he has earned universal popularity in Bengal, and so, says the paper, he might well have spared the Bengalis the insult which he has offered to them on the eve of his retirement.

DAINIK BASUMATI.
Mar. 24th, 1916.

56. The *Dainik Basumati* (Calcutta) of the 24th March describes His Excellency Lord Hardinge as the most intelligent and astute of modern Viceroys. The Babus of Bengal were up in arms against Lord Curzon for partitioning Bengal, but Lord Hardinge has let all the mischief caused by the partition remain and has added fresh ones. The removal of the capital to Delhi has shorn Bengalis of much power and dignity, and the creation of the High Court in Bihar and the Circuit Court at Dacca will break the back of Vakildom. Yet Surendra Nath Banarji and others are loud in chanting Lord Hardinge's praises?

NAYAK.
Mar. 28th, 1916.

57. Lord Hardinge, writes the *Nayak* (Calcutta) of the 28th March, has during his Viceroyalty, proved himself a very tactful man. He made perfect fools of even Surendra Nath and Bhupendra Nath, of Bengal. But, nevertheless, he has not proved a good administrator. He has committed three great mistakes, for which the greatness of British rule may, in course of time, suffer. They are—

- (1) The annulment of the partition of Bengal. It has led the Indians to think that even orders of great Viceroys are liable to be changed.
- (2) The talk of autonomy in his well-known despatch to the Secretary of State. In it he has talked of autonomy in incoherent and ambiguous language. People have lost faith in official despatches, which are interpreted in different ways. Even on the eve of his departure from India Lord Hardinge has had to interpret his own writing and shatter the hope which it raised in the minds of the Indians.
- (3) Lord Hardinge has not been able to maintain a continuity of policy in his administration. This was proved beyond doubt by the *Komagata Maru* incident. Here Lord Hardinge departed from the policy which has guided British rule in India for 150 years. The Civilian community has kept this policy intact. Lord Hardinge has sometimes sought the counsel of Civilians and sometimes, when unable to manage matters himself, followed it. This accounts for the inconsistencies of his administration. Lord Hardinge was a diplomat and had no administrative experience. Hence these mistakes. As for New Delhi, people still think that for want of money the scheme will have to be given up in the long run. In spite of all this, we praise and respect Lord Hardinge for his tactfulness, coolness, spirit and courage. He does not love the Bengalis and has cast stains on the Bengali name. Nevertheless, he has been one of the higher servants of the Sovereign.

DAINIK BASUMATI.
Mar. 27th, 1916.

58. The *Dainik Basumati* (Calcutta) of the 27th March thanks Lord Hardinge for the noblemindedness he has shown by suggesting that his memorial in Delhi should take the form of a public library and not a statue. The paper also refers to Sir Sankaran Nair's remarks about His Excellency's name being associated with the building of new Delhi, and enquires whether they are meant as a refutation of the rumours about the Delhi project being given up.

HITAVADI.
Mar. 24th, 1916.

59. The *Hitavadi* (Calcutta) of the 24th March says that the wasteful outlay on new Delhi should be stopped. If Lord Hardinge has been unable to do the needful in that direction, we can expect Lord Chelmsford to do it.

HITAVADI.
Mar. 24th, 1916.

60. The *Hitavadi* (Calcutta) of the 24th March refers to the expediency of the Indian Government reducing its outlay on stationery as has been suggested by the *Times* for the British Government.

61. Referring to the fact that the *Moslem Hitaishi* gets a subsidy from State aid. Government of about Rs. 9,000 per annum, the *Bangavasi* (Calcutta) of the 25th March asks if Government is repeating the mistake it made in the case of the *Sulabh Samachar* and the *Viswa Varta*.

BANGAVASI,
Mar. 25th, 1916.

62. The *Sanjivani* (Calcutta) of the 23rd March writes :—

"An improper act."

Government says that want of money prevents

it from carrying out even many necessary works.

We, therefore, ask, why is it prepared to pay a sum of Rs. 9,516 to the *Moslem Hitaishi* in the coming year? We want to know for what purpose this amount is going to be paid to this newspaper.

SANJIVANI,
Mar. 23rd, 1916.

63. The *Dainik Bharat Mitra* (Calcutta) of the 26th March protests To add insult to injury. against the exclusion of Indians from high offices in the army as well as against the recent appointment of whites and semi-whites in this country to the army on high salaries.

DAINIK BHARAT
MITRA,
Mar. 26th, 1916.

64. The *Moslem Hitaishi* (Calcutta) of the 24th March says that the Dearness of coal. sudden and high rise in the price of coal is being keenly felt by poor and middle-class people. The rise is due to insufficiency of supply caused by the want of transfer waggons. The Railway Company ought to take steps to ensure a regular supply of waggons to carry coal. The attention of Government is drawn to the matter.

MOSLEM HITAISHI,
Mar. 24th, 1916.

65. The *Hitavadi* (Calcutta) of the 24th March asks Government to prohibit tradesmen from inordinately raising the prices on commodities like salt and coal, on the Unlawful means of making money. plea of the new taxes which have been imposed on those articles. The new duty ought not to enhance the retail price of salt by more than half a pice per seer. But as a matter of fact 2 to 4 or even 5 pice extra per seer is being charged in some places.

HITAVADI,
Mar. 24th, 1916.

66. The Government of the Punjab, writes the *Sanjivani* (Calcutta) of Grog-shops. the 23rd March, may think that 502 grog-shops are not too many in a province containing 33,000 villages; but the number has simply alarmed us. A village grog-shop is simply packed with customers, most of whom waste their day's wages on drink, leaving their wives and children to starve. Nothing can be more pitiable than this. Considering that (1) crime is increasing, (2) people are becoming poorer, and (3) both Hindus and Musalmans are making the demand, Government ought to abolish all village grog-shops.

SANJIVANI,
Mar. 23rd, 1916.

67. The *Nayak* (Calcutta) of the 24th March endorses the remarks made by the *Express* regarding Musalmans having by far the larger share of public appointments in Bihar, and adds :—

NAYAK,
Mar. 24th, 1916.

The Bihar Government's partiality for Musalmans. It may almost be said to be the fashion with the Government of newly-formed provinces to show an undue love for Musalmans and neglect Hindus. In Bihar, however, Musalmans are more educated and enlightened than Hindus, but still Hindus ought not to be neglected. The Government of Eastern Bengal and Assam used to favour Musalmans because Hindus were responsible for the *swadeshi* agitation. But what have the Government of Bihar to say in explanation of the favouritism they are showing to Musalmans.

MOHAMMADI,
Mar. 24th, 1916.

68. The *Mohammadi* (Calcutta) of the 24th March says :—

"Biharis and Bengalis."

When the Biharis and the Bihar Government

on their side should not get high posts in Bengal. We, therefore, urge that if, as it is rumoured, a Musalman is to be appointed in the Calcutta High Court and another in the Calcutta Court of Small Causes, they should be Bengalis instead of Biharis. We say this because we have heard the name of a Bihari Musalman Barrister mentioned in connection with the latter appointment.

BANGALI,
Mar. 27th, 1916.

69. The *Bangali* (Calcutta) of the 27th March strongly deprecates the Moslems in the public service of Bihar and Orissa in conferring the largest number of the higher public offices in the Province on Moslems in preference to Hindus, not to speak of domiciled Bengalis. The Hon'ble Mr. Fakruddin has been appointed Government Pleader, Patna High Court, in preference to Rai P. N. Singh, apparently, only because he is a Musalman.

CHARU MITHIR.
Mar. 21st, 1916.

70. The *Charu Mithir* (Mymensingh) of the 21st March is greatly concerned to hear the rumour that the headquarters of the new district, composed of the subdivisions of Jamalpur and Tangail will be located in the town of Jamalpur instead of at a place midway between Jamalpur and Tangail, as originally proposed by Government. It was the proposal of the latter site which induced the Mymensingh public to give up their agitation against the partitioning of their district, and Government, says the paper, would be guilty of breaking its word if, for the sake of some minor conveniences, the headquarters referred to above were to be situated at Jamalpur.

III.—LEGISLATION.

SANJIVANI.
Mar. 23rd, 1916.

71. Referring to the Indian Medical Degrees Act, the *Sanjivani* (Calcutta) of the 23rd March writes:—

The Indian Medical Degrees Act. Why should men desire to study medicine in private schools if these schools cannot give them a degree to distinguish them from self-constituted and self-taught quacks? We invite the attention of Government to this point. We also request it earnestly to make arrangements for giving medical education through the medium of the vernacular. Lastly, we thank Sir Parday Lukis for showing remarkable broadmindedness in framing the Bill and praising the ancient Indian system of medicine.

MOSLEM HITAISHI.
Mar. 24th, 1916.

72. The *Moslem Hitaishi* (Calcutta) of the 24th March considers Government's reply to the Hon'ble Sir Fazlbhai Karimbhai's question in the Supreme Council on

the subject of legislation against usury as hopeful and hopes that such legislation will soon be undertaken to save the raiyats from the clutches of Indian and Kabuli usurers. Kabulis lend money on interest at the rate of $12\frac{1}{2}$ per cent. per month. The realisation of such exorbitant interest often leads to rioting and even murder.

RAIYAT.
Mar. 20th, 1916.

73. The *Raiyat* (Calcutta) of the 20th March prays Government to rescue the cultivating class from the clutches of zamindars by making occupancy tenures saleable.

VI.—MISCELLANEOUS.

RESALAT.
Mar. 24th, 1916.

74. The *Resalat* (Calcutta) of the 24th March says that notwithstanding the assurance given by the Government of Bengal by means of a *communiqué* and the reply given to an interpellation on the subject in the Council the rumour that Calcutta people will have to vacate the city within 24 hours yet persists and many people are preparing to leave Calcutta. In fact these people are doing so out of utter ignorance. If Government is not yet convinced of the need for primary education, it should realise now how necessary it is in view of these baseless rumours which are so universally believed by the people.

75. The *Mohammadi* (Calcutta) of the 24th March is astonished that even intelligent men are misinterpreting the notification declaring Calcutta a defended port.

The panic is quite groundless. The notification, which applies to all sea ports in India, will do no harm to anybody. The fools who, believing the rumour, are selling their furniture, will only be losers in the long run.

DAINIK BHARAT
MITRA.
Mar. 19th, 1916.

76. In referring to the charges which are preferred against the *Holi* festival and those who celebrate it, the *Dainik Bharat Mitra* (Calcutta) of the 19th March says:—

Yes, we are uncivilised and we are proud of it. For civilisation has been interpreted as a thirst for human blood. A nation or a people who are not capable of inundating the world with human blood are considered uncivilised. For the purpose of teaching civilisation civilised people rule over uncivilised ones. This is the present-day civilisation. The best illustration of this is to be found on the theatres of war of Europe.

77. The *Mohammadi* (Calcutta) of the 24th March says that the Bengal Ambulance Corps has proved that Bengalis can make brave soldiers. In fact, Bengalis of French India are enlisting as soldiers. It is inscrutable why the Bengalis of Calcutta cannot be what the Bengalis of Pondicherry are.

MOHAMMADI.
Mar. 24th, 1916.

78. The *Bangali* (Calcutta) of the 24th March extols the heroism of the twenty-six gallant Hindu youths of Chander-nagore who have responded to the French Government's call to join the French army. The number may be a small one, but the paper is fully confident that before long large numbers of Hindus will enlist in the army. Time was when the first Hindu to join the Calcutta Medical College received a salute of guns. But now there is not ample room in the College to accommodate the large number of Hindu students who are eager to study medicine. And the same, says the paper, will be the case with military service before long.

BANGALI.
Mar. 24th, 1916.

79. The *Resalat* (Calcutta) of the 24th March declares itself in agreement with the views expressed by the *Englishman* in its issue of the 24th March in regard to the paucity of war news from Mesopotamia. It, however, takes exception to the attacks made by the *Englishman* on the Government of India, especially on the Finance Minister, for not allotting a big sum for hospital arrangements on the field. The paper says that the attack is unjustified in view of the appointment of Sir William Vincent and General Bingley to make enquiries and offer suggestions in regard to transport at Basra.

RESALAT.
Mar. 24th 1916.

80. The *Durbin* (Calcutta) of the 27th March says:—
The progress of the war. With the lapse of time the war is assuming different aspects. How perplexing are the wars of the present period! One cannot keep in one's mind the maps of all the fronts. Looking from the standpoint of the Allies we find that the progress of events on all the fronts is quite satisfactory. The very fact that France is opposing the Germans in Western France for such a long time proves that an insurmountable obstacle has been placed in the path of Germany. The report that Germany has withdrawn her forces from Serbia and sent them to the western front raises many interesting points for our consideration. This probably mean that Germany has not only felt the pressure but that she has been badly beaten. It appears that whenever Germany feels the pressure she gives up positions of minor importance for the purpose of protecting her interests on the more important fronts.

DURBIN.
Mar. 27th, 1916.

81. The *Durbin* (Calcutta) of the 26th March says that for the last two months no news has been received in regard to the progress of the war in the Balkans. Only a brief report was recently forthcoming about a

DURBIN.
Mar. 26th, 1916.

skirmish between the French and the Germans on the Greek frontier, but this does not throw much light on the situation. After the evacuation of Serbia it was declared that the British and French forces concentrating in Salonika would take the offensive in the Balkans. The reason for the omission to do so is probably either the inclemencies of weather or the strengthening of the defences by the enemy on the Grecian and Serbian fronts. Probably the Germans want the Allies to enter German territory. This will make it plain that the situation in the Balkans has undergone no change during this period.

It was thought that Rumania would join in the war, but the wheat question has drawn Germany and Rumania closer. This shows that Rumania will remain neutral for some time longer. So will King Constantine also.

82. In an article under the marginally-noted heading, the *Bengali* (Calcutta) of the 24th March remarks that neither

BANGALI.
Mar. 24th, 1916.

The campaign in Egypt. Turkey nor Bulgaria is anxious to attack Salonika, and this has made Germany very anxious. In fact, Bulgaria is not at all willing to fight against Greece. Many people now think that Greece will join the Allies very soon.

HITAVADI.
Mar. 24th, 1916.

83. The *Hitavadi* (Calcutta) of the 24th March writes that apprehensions of a Turkish attack on Egypt are now at an end. The Russians are now advancing into the heart of Turkey and the Turks are hard put to it to stem the British advance into Mesopotamia. Germany also is now probably incapable of helping Turkey with troops. So the Suez Canal is now safe.

HITAVADI,
Mar. 24th, 1916.

ADIB,
Mar. 23rd, 1916

84. The *Hitavadi* (Calcutta) of the 24th March says that the real situation in Turkey is inexplicable. Apparently discontent against Enver Pasha's regime is steadily growing. On the whole the internal situation in Turkey does not appear to be good.

85. The *Adib* (Calcutta) of the 23rd March has the following:

The conquest of Europe was a dream and its interpretation was hopelessness.

countries and destroyed countless lives. Millions of homes have been darkened by sorrow, thousands of women have become widows, thousands of children have been orphaned, hundreds of parents have been left helpless and millions of families have been utterly ruined. Let us for a moment reflect on this and see what Germany has gained by loading herself with this heavy burden of sin.

When Germany with Austria brought this terrible calamity upon the world, making the assassination of the Austrian Crown Prince the pretext for doing so, England and other Powers tried to prevent a disturbance of the peace of the world. They endeavoured to effect a reconciliation between Austria and Serbia. Serbia was ready to accept the overtures of England and other Powers, but Austria was not willing to do so. And why? Because the Kaiser had patted the Austrian Emperor on the back and told him that the time had come when he (the Kaiser) could conquer the world.

The paper then goes on to review the events which led to the participation of England, France and Russia in the war, observing that the neutrals made many unsuccessful efforts to bring about peace between the belligerent groups. The reply which Germany at first gave to such proposals was that she wanted to conquer Europe and to establish colonies in Asia, Africa and elsewhere.

Now see how far Germany has realised her ambition. There is no doubt that at the outset Germany scored successes because she was ready and the Allies were not. The Allies did not want to disturb the peace of the world merely for the purpose of world-conquest. What did Germany and Austria do on the other hand? Germany conquered Poland, Belgium and a part of France, and Austria ruined Serbia. But a wider extent of German territory in Asia and Africa has been subjugated by the powerful arms of Britain namely, Tsingtao, etc.

The paper concludes by saying that the Allies have now become strong and refuse to listen to any peace proposals emanating from Germany and Austria. They are determined to crush the Teutonic Powers effectively. Military experts are of opinion that events indicate that the end of Germany is near and she will soon be on her knees before the Allies.

DURBIN,
Mar. 22nd, 1916.

86. The *Durbin* (Calcutta) of the 22nd March says that if in the month of February 1915 any one had said that by February 1916 we would, after sending an expedi-

tionary force to the Dardanelles, return with loss in men and money, that Bulgaria would side against us, that the friendship of Greece would be of doubtful character, that the British force would, after approaching so near Baghdad, have to retreat for want of reinforcements, that we would not secure proper advantages on the western front, that Serbia would be subjugated, that airships would raid the Midlands and that the Ministers would differ so much on the question of whether the air defences should be entrusted to the Army or to the Navy, then we would have, in the words of the *Daily News*, called him a pro-German and a liar. But now all these have come to pass and in all these the glory of British daring and courage is visible. No spirit of fear or dejection has come upon them, but, on the other hand, such a spirit is visible in the Kaiser.

BANGALI,
Mar. 27th, 1916.

Lord Hardinge and the question of self-government for India.

87. In referring to Lord Hardinge's recent speech in the Council, deprecating the Indian demand for Home Rule as premature, the *Bangali* (Calcutta) of the 27th March suggests that His Excellency might have given Indian publicists credit for knowing that self-government has been a plant of slow growth in the Colonies and must be so in India also. It is strange that while His Lordship should think that the Colonies which came into existence but yesterday so to speak are fit for self-government, he should regard

India, where probably the seeds of self-government were first sown, in the history of the world, as still unfit for it. The Indian public certainly did not require to be reminded by His Excellency of the truth that self-government cannot be secured as a casual gift from a strange country, wafted over by the breeze of political agitation.

Evolution and growth depend on surrounding conditions. If the Colonies and penal settlements can develop systems of self-government because of favourable conditions, why cannot India, in spite of 150 years of British rule, develop it in the same way? The answer is, because her conditions and circumstances have not been favourable. And for those conditions and surroundings, it is not the people alone who are responsible. We are grateful to Lord Hardinge for admitting that self-government is a proper ideal for us. But when are we to become fit for it? Instead of advising us to wait eternally to acquire fitness, His Excellency would have spoken to better advantage if he had told us how we are to acquire fitness. It is pitiable that even after these long years of British rule, we should still be held unfit even to talk of Home Rule.

88. The *Nayak* (Calcutta) of the 27th March writes:—

Lord Hardinge and autonomy.

So at last Lord Hardinge has, just five days before leaving India, dispelled the happy dreams of autonomy which our Babus had so long been indulging in. His Excellency has plainly told Surendra, Bhupendra and their followers not to be over-sanguine of the happy consummation which will yet be a very long time in coming. It would be a very bad day for us if the Babus were to rule over us, and Babu Amrita Lal Bose, the well-known satirist, very aptly says that we would prefer death to such a calamity. It is this agitation for autonomy which is at the root of anarchism and assassinations. We are, therefore, grateful to Lord Hardinge for rubbing some horse-sense into the Babus' heads, though after making them dance like a number of monkeys.

NAYAK.
Mar. 27th, 1916.

89. The *Nayak* (Calcutta) of the 28th March writes:—

Earthen pitcher—In the welfare of the English lies the welfare of the Indians.

For a century and a half the English have known us and we have known them. We have shown our exterior and interior, our virtues and our shortcomings to the English. Under the circumstances those amongst us who have the slightest sense of self-respect cannot but look upon a change of British rule without a shudder. In the welfare of the English lies our welfare.

NAYAK.
Mar. 28th, 1916.

90. The *Bangali* (Calcutta) of the 20th March observes that the Anglo-

“ Giving high and low the same value.” Indian Press make a great mistake when they think that the leaders of public opinion in India have anarchical sympathies because they do not support extreme repressive measures. A class of people is undoubtedly creating unrest in the country, but no peaceful Indian can have any interest in fomenting it. The interest of everybody, save a few anarchists, lies undoubtedly and naturally in maintaining peace. It is not, however, admitted on all hands that repression is the sure remedy for anarchism and unrest. Besides, the form of repression which makes little difference between the innocent and the guilty is repugnant to the Hindu mind as well as to the spirit of English law and justice. Indian leaders of public opinion can never approve of recourse to repression in India and are hence looked upon with distrust by the Anglo-Indian Press. It bespeaks nothing but an unbecoming impatience of criticism and contradiction on their part.

BANGALI.
Mar. 20th, 1916.

91. The *Nayak* (Calcutta) of the 24th March wants to know whether Sir Rabindra Nath Tagore.

there is any truth in the rumour about Sir Rabindra Nath Tagore being recently asked by His Excellency Lord Carmichael to offer an apology. The paper is also curious to know what is taking Sir Rabindra Nath to Delhi. Is then his veneer of loyalty peeling off in his old age?

NAYAK.
Mar. 24th, 1916.

92. The *Resalat* (Calcutta) of the 28th March, in remarking on the “ Cinema films.” attempts that are being made by the *Statesman* and the *Englishman* to secure the appointment of an officer to control the exhibition of films which are supposed to lower the

RESALAT.
Mar. 28th, 1916.

Europeans in the estimation of the Indians, says that it can assure its Anglo-Indian contemporaries that the Indian mind has become proof against the baneful influence of these cinema films by witnessing the sights on moonlight nights in the Eden Gardens and on the Strand Road and by the picture of English recreations which is placed before their friends by England-returned Indians. English prestige is, however, based on the strong foundation of justice and can never grow less in the eyes of the Indians.

BANGAVASI,
Mar. 28th, 1916.

93. The *Bangavasi* (Calcutta) of the 25th March writes that recently an Indian Deputy Inspector of Schools, travelling

An Indian's hat.

in European custume in a 2nd class carriage, had

occasion to leave his hat on the rack and alight on the platform at Dibrugarh. During his absence, some English planters, fellow-passengers of his, kicked his hat into a ditch hard by. This incident ought to be an eye-opener to those Indians who so far forget their own place and individuality as to don English attire. At the same time, Europeans like these ought to be severely punished by Government.

HITAVADI,
Mar. 24th, 1916.

94. The *Hitavadi* (Calcutta) of the 24th March asks why Government does not try to manufacture paper-pulp in India.

About paper.

Both labour and raw materials are available here,

and if future protection against foreign competition is assured, capital also will not be wanting.

BASUMATI,
Mar. 25th, 1916.

95. Referring to the discussion in the Calcutta Historical Society on the authenticity of the Black Hole legend, the

legend is proved to be false will Lord Carmichael demolish the monument raised by Lord Curzon at Dalhousie Square?

NAYAK,
Mar. 27th, 1916.

96. The *Nayak* (Calcutta) of the 27th March thanks Lord Carmichael for

"Unveiling of a portrait."

the high praise His Excellency bestowed on Sir Ashutosh Mukherji on the occasion of the recent

unveiling of his portrait at the Senate House, Calcutta, and observes that by honouring Sir Ashutosh His Excellency has honoured the whole Bengali race.

SANJIVANI
Mar. 28th, 1916.

97. It is rumoured, writes the *Sanjivani* (Calcutta) of the 23rd March,

"Why this injustice?"

that the Bank of Bengal is going to stop giving

pensions to its Indian employés. We are opposed to an abolition of pensions. If, however, circumstances make it imperatively necessary, the pensions of the European servants of the Bank should be stopped as well as those of its Indian servants; for Indians feel the pangs of hunger as keenly as Europeans do. We hope the Bank authorities will not make an unjust and invidious distinction between Indians and Europeans in this matter.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 1st April 1916.

CONFIDENTIAL.

No. 14 of 1916.

REPORT (PART II)

ON

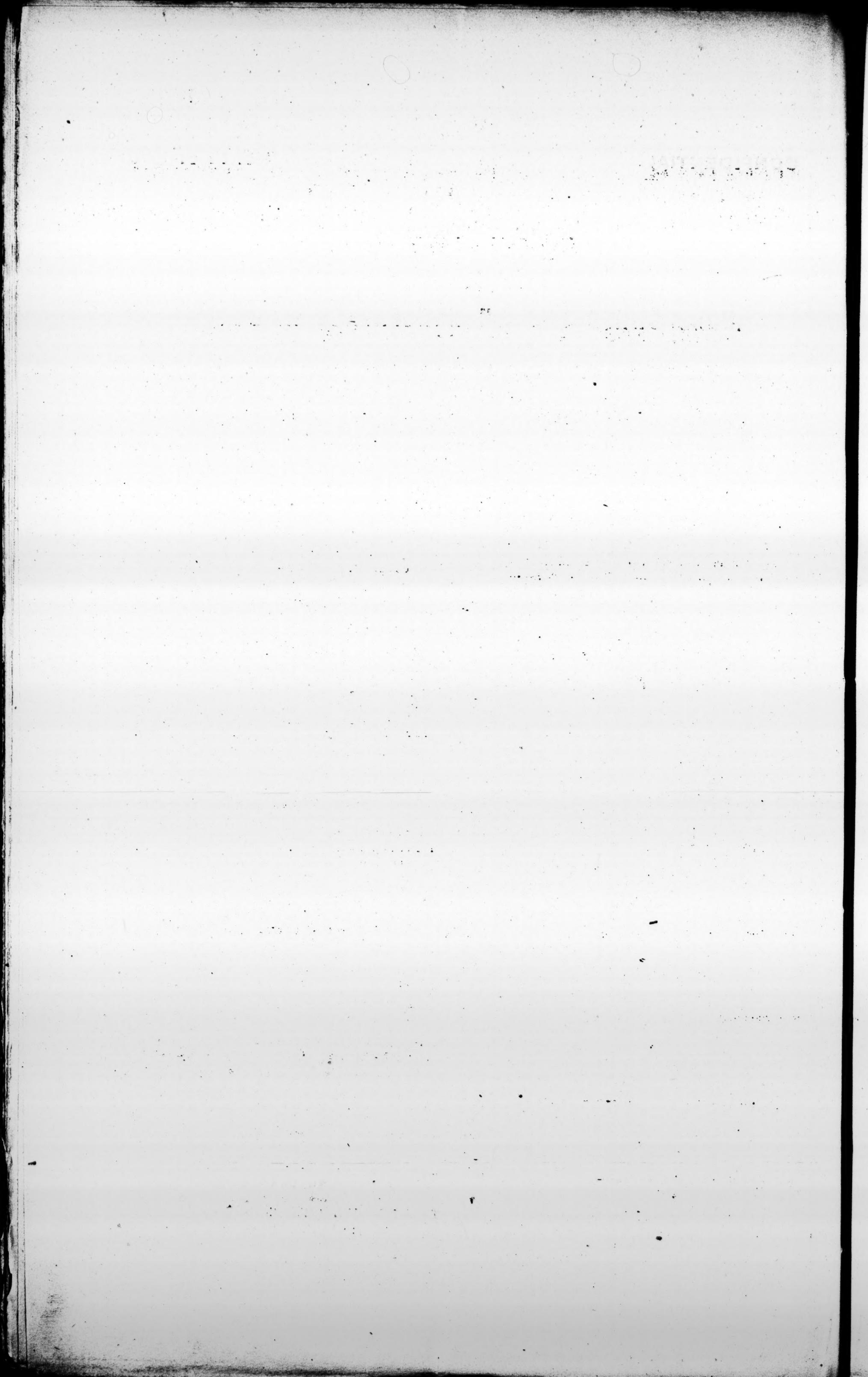
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st April 1916.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As It stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin ...	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.) ...	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48 ...	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.E., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The), (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.) ...	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38 ...	1,000
13	"Culture" (P.) ...	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47 ...	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.) ...	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59 ...	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.) ...	Ditto	Do.	Kalachand Sarkar, Benia, age 33 ...	50,000 (Free distribution.)
20	"Hablu Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46 ..	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46 ...	500
22	"Herald" (N.) ...	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47 ...	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	... Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	... Do. ...	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	... Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	... Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	... Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	... Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	... Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto	... Monthly ...	Kaviraj Anukul Chandra Bivard, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	... Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	... Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto	... Monthly ...	Shamlal De, Hindu Subarnabali, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	... Weekly ...	Prithvis Ch. Ray, Hindu Kayastha age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	... Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	... Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	... Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	... Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	... Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Reis and Rayet" (N.)	Ditto	... Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto	... Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	... Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	... Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	... Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	... Weekly ...	Mohim Ch. Sen and Khetra Mohan Datta, age 60, both Brahmans.	400
48	"World's Messenger" (P.)	Ditto	... Monthly ...	Sundari Kakhyu Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	... Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(a)—Police.

164. The *Amrita Bazar Patrika* writes that the people all over India are becoming accustomed to many extraordinary performances by the C. I. D. Here is one, furnished to the *Leader* by a correspondent, which

is rather of an unusual character, though not unprecedented:—"I believe very few of your readers know the fate of the accused who were acquitted by the Special Commissioners in the Benares conspiracy case. The judgment was delivered on the 14th February and four of the accused persons were ordered to be released. This order was passed at about 11 A.M., but the acquitted persons were detained in the central jail till the afternoon. They had hardly stepped out of the prison gate when three of them were re-arrested by the police. Your readers will be surprised to hear that they are in custody. . . . Remand after remand has been taken by the police, and one of the prisoners, Rabindra Nath Sanyal, is still in jail, though the Special Commissioners acquitted him a month ago after a very long and protracted trial lasting more than three months." The *Patrika* wishes Lord Hardinge could stop at least such scandals during his administration.

AMRITA BAZAR
PATRIKA,
29th Mar. 1916.

(h)—General.

165. The *Bengalee* writes that the public are yet quite ignorant as to what is being done with the two dozen young men first arrested under section 54, Criminal Procedure Code, and then discharged and re-arrested under Rule 12 A of the Defence of India Act, which is intended to deal with those assisting the King's enemies. These erstwhile *détenus* of Dalanda House have perhaps been rotting in the Presidency Jail, torn by the misery and anxiety which the complete unconsciousness of the offence they are supposed to have committed is bound to cause. The public of course have nothing to complain of if all these sufferings are well deserved; but how are they to be satisfied on this point? The police may say that it is no business of theirs to worry over these things. The public impression is—and this is the most regrettable feature of the whole business—that an arrest under the Defence of India Act places the arrested person beyond the reach of common-sense law and ethics. So far as he is concerned, there is no question of legality or illegality, right or wrong. This view is confirmed by a reference to the perfectly unintelligible procedure under which action is sometimes taken against him. When his house is searched it is under sections 302 and 395. When he is arrested it is under section 54. However, when he is discharged after a period of detention and re-arrested, it is under Rule 12 A of the Defence of India Act. How the supposed dacoit or murderer develops into a King's enemy by a short stay in a prison cell or police lock-up is the question that is at present exercising the public mind. The police are the guardians of the law—even the Defence of India Act is a piece of legislation formally enacted in the Viceroy's Council. This Act, whatever may have been its original intention, has become a fruitful source of uneasiness and alarm owing to the curious way in which it is being administered. Is it too much to expect the authorities to divest it of its mysterious character and to use the existing legal processes as far as possible, in order to avoid producing the impression that the victims of this particular Act are outlaws and outcasts? Mr. A. Marr, a Secretary to the Government of Bengal, who has been specially deputed to supervise all operations under the Act, should allow the suspected young men to appear before him and hear what they have to say about the alleged grounds of suspicion against them. The journal is surprised to learn that young men, who were formerly known to be only lawlessly inclined, have now taken to assisting the King's enemies. Where are these enemies in India? How

BENGALEE,
28th Mar. 1916.

The administration of the
Defence Act.

can young men have any access to them? If true, it is a grave offence and its gravity and novelty call for a more sifting enquiry than has hitherto been made.

AMRITA BAZAR
PATRIKA,
28th Mar. 1916.

166. Sir William Clark gave a warning to the people of India, writes the *Amrita Bazar Patrika*, when speaking about the Protection tariff.

the forthcoming Industrial Commission in the Viceregal Council on the 21st March. It was that "Protection is in itself no panacea for all industrial ills." Surely, however, it is a great help, nay, an absolute necessity, in building up infant industries where the people have at least some commercial training and some capital. It is a tale of utter selfishness—this destruction of Indian industries. Every schoolboy knows that India was a great manufacturing country even in the eighteenth century, and the products of the Indian loom supplied the markets of Asia and of Europe. The manufactures of England at that time were in an infant though growing condition. As the English nation had then become masters of India, it was their duty to give equal treatment to Indian and English manufactures. However, what did they do? The East India Company and the British Parliament joined hands in the work of killing Indian manufactures and building up the British on their ruins. A more ungenerous commercial policy towards a dependent and helpless people cannot be conceived. What unfair and unjust methods were employed by England to destroy the flourishing industries of India, have thus been described by the historian, H. H. Wilson. "The British manufacturer," says he, "employed the arm of political injustice to keep down and ultimately strangle a competitor he could not have contended with on equal terms." It was by destroying the means of livelihood of millions of Indian artisans, who along with themselves fed and clothed millions of their countrymen, that British manufacturers grew and prospered. "Protection" was adopted with a vengeance by the English people to oust Indian manufactures from England and kill the industries in India itself. To talk of "Protection" in a mild form for India is a great sin! Having thus completed the ruin of Indian industries and turned the industrial people into tillers of the land, the English merchants taunt Indians for their unfitness to undertake any industrial enterprise! If they are unfit, is it not the duty of the rulers to make them fit? What have the rulers been doing all these 150 years? One can never be fit if not allowed opportunities to develop one's powers. Lord Morley was in one sense right when he said that the Indians would not be fit for self-government until five hundred years had passed away. Why five hundred? Even five thousand years of British rule of the present type will not make them a self-governing nation.

AMRITA BAZAR
PATRIKA,
27th Mar. 1916.

167. Indian Viceroys come and go, writes the *Amrita Bazar Patrika*, leaving the country in the same, or rather worse condition.

The retiring Viceroy. This has been going on since the time of Lord Lansdowne. It must be the inevitable result of the present system of government, even if an angel from Heaven were at its head. No wonder, therefore, Lord Hardinge is not an exception to this rule. There is no doubt that he has a sympathetic heart and a considerable measure of good feeling for the people over whom he has ruled for five years and a half. It is also true that he has been sincerely anxious from the very beginning of his administration to do them some substantial service. Nevertheless, the stern fact is that, beyond some kind wishes, he has not been able to leave behind him anything to enable the people to remember gratefully his long administration. On the other hand, during his Viceroyalty not only have famine and pestilence decimated the population as ruthlessly as before, but the policy of relentless repression, inaugurated by Lord Lansdowne in the latter part of the eighties, which received more and more stringency at the hands of every succeeding Viceroy, has perhaps reached its culminating point. Indeed, no person now knows where he is—he can be spirited away any moment and interned on mere suspicion, or transported for life without a regular trial. Was India ever brought to this sad pass by the Government of any other Viceroy? Fancy, also, that scores of newspapers have been strangled to death during the last five years. The people are now absolutely at the mercy of the executive.

III.—LEGISLATION.

168. Commenting on the Bengal Budget for 1916-17, the *Mussalman*

The Bengal Budget.

writes that under the head "Miscellaneous" there is a non-recurring item of Rs. 9,516 as subscription

to the *Moslem Hitaishi*. If Government desires to have an organ of its own and if such a project meets with the approval of the Legislative Council, then a paper should be started directly under Government auspices. Subscription to a paper which passes for an organ of the community is looked upon by the public, rightly or wrongly, as a bribe. If both the giving and taking of a bribe be considered improper, if not immoral, Government should not do a thing which may damage its reputation. For the good name of Government, it is the duty of the non-official members of the Council to insist on this item being excluded from the budget.

169. There is a saying, writes the *Hindoo Patriot*, that one cannot have

The Police Budget.

one's cake and eat it too; but this is exactly what some popular representatives in the Provincial

Legislative Councils have been essaying in their criticisms on the Budget. For instance, it has long been a standing grievance of the people that the police is hopelessly corrupt and inefficient and the Government frankly admits that the *personnel* of the police force leaves ample room for improvement. Now the only way suggested so far to reform the police, is to improve the pay and prospects of the officers and the men. Every reform means extra expense, and owing to lack of funds, Government has been able to introduce the various reforms in the Police Department only gradually, although they were recommended by the Police Commission more than ten years ago. It is a curious fact, however that whenever any increase is proposed in the police estimate, the proposal is furiously assailed by a host of hon'ble members and it is suggested that the money provided for the proposed reforms in the Police Department should be diverted to other purposes. The journal supposes the authors of these suggestions are as keen for a reformed police as any one else, but somehow they seem to have persuaded themselves into the belief that the police can be reformed without any extra cost, and so they oppose every proposal for increased expenditure in the Police Department. During the last session of the Legislative Council of the United Provinces, the Hon'ble Dr. Tej Bahadur Sapru moved a resolution recommending that the Police Budget for 1916-17 be reduced by Rs. 30,000 and that the money thus saved should be applied to the provision of increased accommodation for secondary schools. However, the efficiency of the police, which means better security of life and property, is a matter of no less importance to Government or the people. The mover drew attention to what he called "the alarming increase" in police expenditure during the last few years. This is hardly surprising, seeing that Government has been gradually introducing the reforms recommended by the Police Commission. Some increase in the Police Budget is therefore inevitable, unless the recommendations of the Commission are pigeon-holed for ever and its valuable report, the fruit of so much labour and expense, is treated as mere waste paper. Dr. Sapru drew pointed attention to the increase in the estimate for travelling allowances. Well, if police officers are expected to be out on inspection constantly, there must naturally be some increase in this respect. To reduce travelling charges is to reduce inspection and impair the efficiency of the force. As under the rules, it is incumbent upon a member proposing increased expenditure under any head, to point out some other head under which a corresponding reduction may be effected, the usual procedure seems to be to attack the police grant. The Hon'ble Mr. Raza Ali moved the postponement of the construction of certain buildings for the police, in order to obtain the money for deputing a competent Indian to allied and neutral countries to prepare a scheme which would enable the United Provinces to produce locally some of the goods which had hitherto been obtained from Germany and Austria. The same thing happened in the Bihar Legislative Council. There the Hon'ble Rai Bahadur Dwarka Nath moved a resolution recommending that a sum of Rs. 40,000 a year be provided in the budget for the improvement of the existing colleges in the province and that this sum should be found by postponing the proposed improvement of the pay of constables in certain districts, for which a provision of Rs. 40,000 had been made in the Police Budget. Now, if every reform, urged by the elected representatives of

MUSSALMAN
26th Mar. 1916.

HINDOO PATRIOT,
25th Mar. 1916.

the people, can only be carried out by a reduction of the police grant, then there is little chance of their suggestions finding favour with the Government or the people.

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA.
28th Mar. 1916.

170. It is well known, writes the *Amrita Bazar Patrika*, that the promoters of the All-India Farewell Committee were a handful of public men who are now constantly to the front, either as non-official members of the

The all-India address to the retiring Viceroy.

Viceroyal Council or as residents of Simla. Many of them have received titles of honour or some other favours from the Government of Lord Hardinge. Others have profited, directly or indirectly, by the transfer of the capital to Delhi or have been jubilant over the dethronement of Calcutta. A few public Associations were led into the trap under the impression that they might incur official displeasure by not joining the Committee, as one of their principal functions is to worship both rising and setting suns. The journal wonders that His Excellency allowed himself to be captured by sycophancy masquerading in the guise of gushing admiration and adoration. Of course, Babu Surendra Nath Banarji was there. He has now become essential in a business like this. He had the honour of reading the address, and, if the *Patrika* is not mistaken, also prepared it. After ransacking the five and a half years' administration of the retiring Viceroy, Babu Surendra Nath Banarji could only discover three or four acts of His Excellency which his Indian admirers have been constantly trumpeting. Is this very complimentary to Lord Hardinge? His interference with the Boer Government has not resulted in any tangible good either to India or Indian settlers in South Africa. The Cawnpur mosque incident is scarcely worthy of any attention. The abolition of indentured labour in the colonies was only a question of time, and it only died a natural death, as it was bound to do after the abolition of indentured labour in Assam. The measure affects only a few thousand starving coolies. The modification of the partition of Bengal is no doubt an important measure. It is, however, not true that the way in which it has been changed has conciliated Bengal. On the other hand, the universal opinion in Bengal is that the re-partition of the Presidency has left it in a far worse position than the original partition did. No one knows it better than Babu Surendra Nath. He also knows that five or six millions of Bengalis have been exiled in Bihar and Assam by Lord Hardinge's measure and their fate is most deplorable. Yet he had the hardihood to record the fiction in a public document that the re-partition has reconciled Bengal! It is inconceivable that one born in Bengal, who is regarded as a leader, and who has ever been in the forefront in the cause of the country is capable of committing such a gigantic and most unpatriotic blunder. "Unpatriotic," because, taking advantage of the admission in the address that the people of Bengal are quite satisfied with Lord Hardinge's measure, no future Viceroy may adjust the territories of Bengal, Bihar and Assam in such a way as to unite the exiled Bengalis with their mother province. Have not new fetters been forged during the Viceroyalty of Lord Hardinge against the liberty of the subject? Is not Police and C. I. D. rule more rampant now than before? Indeed, the Conspiracy Act and the Defence of India Act sit like a dread nightmare on the breasts of the people. The latter protested against these measures when they were enacted. It is unfair to the retiring Viceroy to allow him to leave the country under the impression that his administration has been most efficient, whereas, from the people's point of view, it has many shortcomings. In justice both to the people and the Viceroy, therefore, the address-givers ought to have told the whole truth.

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